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# Malini
# मालिनी

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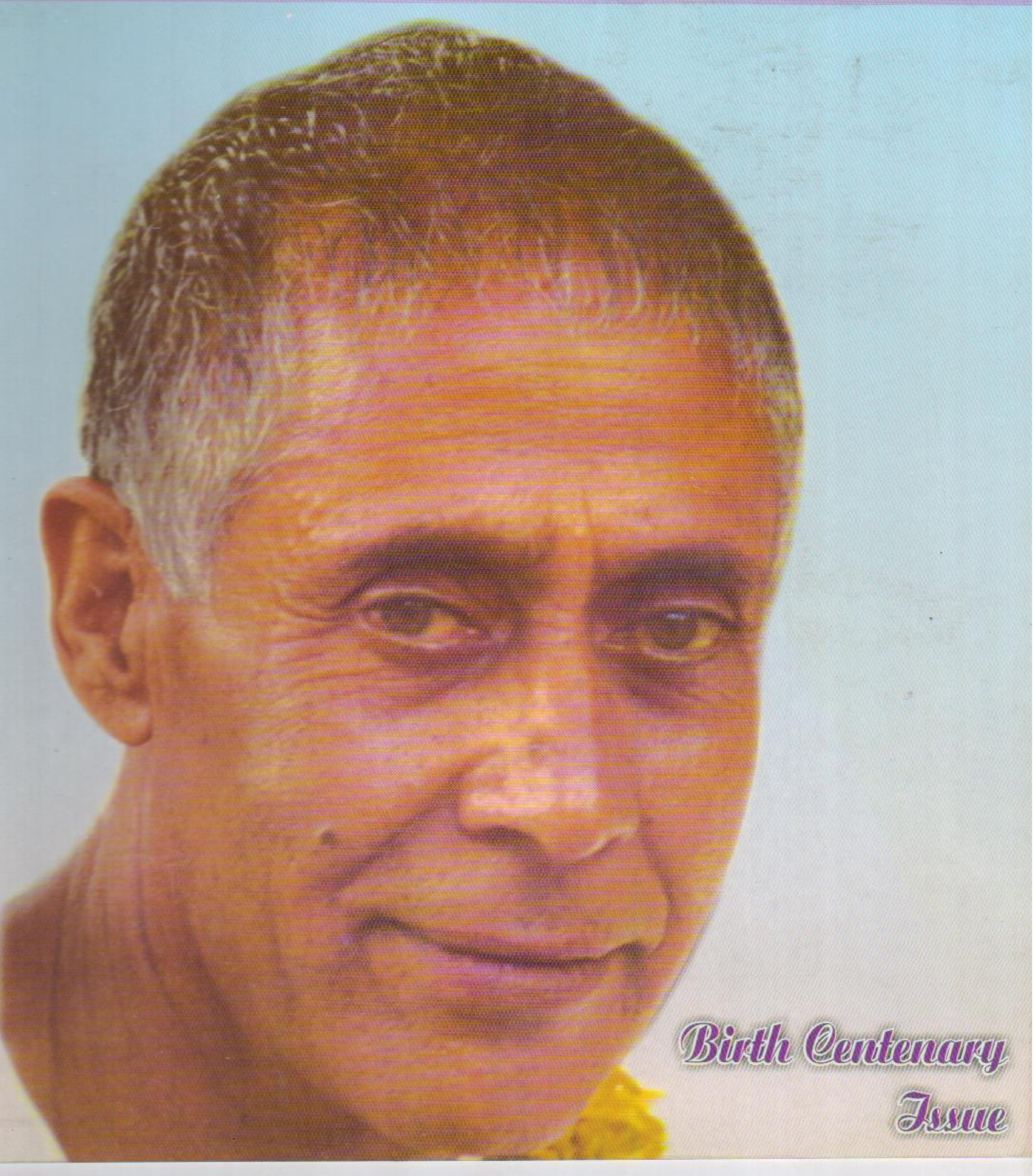

*Birth Centenary Issue*

# Malini मालिनी

Vol. I No.I September 2006



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# Editorial

There is much in Kashmir Shaivism that has an appeal for the contemporary man. It is life-affirmative and its central concern is man and his consciousness. It is intellectually satisfying and stimulating. The secrets of existence, it says, can not be known by chasing chimera but by looking into the innermost core of your being and recognizing your true identity. Everything in the universe, it points out, is related to everything else - *"sarvam sarvatmakam"* - with a common thread running through whole existence. And this common thread, according to Kashmir Shaivism, is consciousness. This is how it connects you with the flower, the tree, the river, the mountain that you see around you and through these with the Ultimate Reality. All that you have to do is to be aware of this connection and realize how your individual consciousness is related to the universal consciousness. In this way you can reach Parama Shiva through a blade of grass. Kashmir Shaivism is, in fact, a beautiful philosophy that gives you the wonderful feeling of being one with the whole world. A feeling of perfect peace and harmony that can lead to resolving all your existential conflicts.

But this realization of being in tune with the whole can not come by mere intellection or cerebral exercise. Kashmir Shaivism is not just an esoteric philosophy or abstract speculation that allows you the luxury of indulging in fantasies of pure thought. It is rooted in insights and experiences of great masters who evolved a whole body of spiritual disipline and meditative practices over the centuries, right from the time of the sage Durvasa. The system was perfected and fine–tuned by that great genius Abhinavagupta in the 10th century who integrated its theory and praxis under one "great exegetical scheme" And what is most positive about the praxis of Kashmir Shaivism is that it offers several means to self - realization known as *upayas,* with each *upaya* involving techniques suited to aspirants of different psycho-spritual levels. The Vijnana Bhairava alone gives as many as one hundred and twelve techniques of bringing about such realization.

If there was anyone after Abhinavagupta whose gnosis encompassed the entire range of Kashmir Shaiva thought and mystic experience, it was Ishwarswaroop Swami Lakshmanjoo its greatest 20th century exponent. What made his exalted teachings so authentic was that he lived what he said, experienced every word of what he tried to communicate. That is what made seekers and scholars from all parts of the world to rush to him, and on his part he did not hesitate to share his spiritual insights and experiences with them. Through hundreds of his discourses and talks, published or unpublished, recorded or unrecorded, Swami Lakshmanjoo revealed, the deepest secrets of Kashmir Shaivism year after year at his Ashram at Ishber, making it open to all -- the whole humanity. Delivered in Hindi, in English and his native Kashmiri with equal eloquence, these discourses transformed the lives of many people who came to him for guidance. And as celebrations of this great Shaiva teacher's birth centenary are in progress, we at Malini seek his grace to enable us to project his spiritual vision.

But as the celebrative spirit is catching on, we have to temper our enthusiasm with an expression of sorrow at the loss of three of Swamiji's devotees who were very close to him. Our heart fills with sadness as we inform our readers that Swamiji's sister, Smt. Lachhakuji (popularly known as Lachha), is no more. Only a few months back she had related anecdote upon anecdote about her relationship with Swamiji, first as a younger sister and then as a follower, in an unforgettable interview at Jammu, reciting *shlokas* from Shaiva texts in a clear and sonorous voice. To the last her memory was unfailing and her devotion to Swamiji as deep as ever.

The news of the sad demise in Varanasi on 4th May, 2006 of the distinguished scholar of Kashmir Shaivism, Parmahams Mishra was also quite stunning. Parmahams Mishra was actively associated with Swami Lakshmanjoo, whom he revered greatly as his spiritual preceptor. Parmahamsji had published extensive commentaries on Tantraloka in 8 volumes, Svacchanda Tantra(5 volumes) and Parmarthasara (2 volumes) besides Malini Vijayottara Tantra and several other acclaimed works of scholarship to his credit.

The cruel hands of death also snatched from us Shri K.K. Dhar, elder brother of Shri O.P.Dhar, an old disciple of Swamiji who passed away in June.

We pray that with the blessings of Gurudev the departed souls may attain eternal peace in the arms of Lord Shiva in Shivaloka.

Jai Gurudev !

# संपादकीय

कश्मीर के अद्वय शैवदर्शन मे ऐसा बहुत कुछ है हो आज के मनुष्य को आकर्षित कर सकता है। यह दर्शन जीवन के प्रति एक सकारात्मक दृष्टिकोण लिए है और मनुष्य और उसकी चेतनता से मुख्य रूप से सरोकार रखता है। बौद्धिक दृष्टि से यह दर्शन तुष्टिदायक और विचारोत्तेजक है। इसके अनुसार अस्तित्व के रहस्यों का ज्ञान छायाओं के पीछे भागने से नहीं अपने अंतरतम में झांकने और अपने वास्तविक स्वरूप को पहचानने से हो सकता है। इसका कहना है कि इस विश्व में जो कुछ भी है वह परस्पर जुड़ा है– 'सर्वं सर्वात्मकं– और संपूर्ण सृष्टि में एक सूत्र है जो सब को बद्ध किए है। और यह सूत्र, कश्मीर शैवमत के अनुसार है चैतन्य। इस प्रकार यह दर्शन एक फूल से, एक पेड़ से, एक नदी से, एक पर्वत से हमारा संबन्ध जोड़ता है, जिन्हें हम अपने आसपास देखते हैं–और इन सब के माध्यम से परम सत्य से। आवश्यकता केवल इस बात की है कि हमें इस संबन्ध का बोध हो और हम यह जानें कि हमारा व्यक्ति–चैतन्य विश्व–चैतन्य से किस प्रकार संबद्ध है। इस प्रकार घास का एक तिनका हमें परमशिव तक पहुँचा सकता है। सच तो यह है कि कश्मीर शैव दर्शन एक सुंदर दर्शन है जो हमें सारे विश्व के साथ एकात्म होने का अद्भुत अनुभव दे जाता है। पूर्ण शांति और समरसता का अनुभव, जिससे हमारे भीतर अस्तित्व संबन्धी सारे द्वंद्वों का शमन हो जाता है।

किंतु समष्टि के साथ समरसता का यह बोध किसी बौद्धिक प्रक्रिया से प्राप्त नहीं हो सकता। कश्मीर शैवमत कोई ऐसा गुह्य दर्शन अथवा अमूर्त चिंतनधारा नहीं है जो हमें शुद्ध विचारणा की तरंगों में बह जाने की खुली छूट देता हो। इसकी जड़ें अंतर्दृष्टि–प्राप्त गुरुओं के गहन आध्यात्मिक अनुभवों में हैं जिन्होंने महर्षि दुर्वासा के समय से ही एक सम्पूर्ण आध्यात्मिक अनुशासन और साधना पद्धति का शताब्दियों की अवधि में विकास किया। अभिनवगुप्त के नाम के महान प्रतिभाशाली चिंतक ने इस पद्धति को दसवीं शताब्दी में परिष्कृत और परिपूर्ण रूप दिया और इसके सैद्धान्तिक और साधनात्मक पक्षों को व्याख्या और भाष्य की एक महान योजना के अंतर्गत समन्वित किया। कश्मीर शैवमत की चर्या अथवा साधनात्मक पक्ष के बारे में बड़ी बात यह है कि उसमें आत्मबोध के अनेक उपायों की व्यवस्था है और इन उपायों में साधकों के विभिन्न मानसिक–आध्यात्मिक स्तरों के अनुरूप विधियाँ सम्मिलित हैं। अकेले विज्ञान भैरव में ही इस बोध की प्राप्ति के लिए 112 विधियाँ दी गई हैं।

और अमिनवगुप्त के बाद यदि किसी ने शैव चिंतन और रहस्यवादी अनुभव की इस संपूर्ण परंपरा को आत्मसात किया तो वे थे बीसवीं शताब्दी में इसके महानतम व्याख्याता ईश्वरस्वरूप स्वामी लक्ष्मणजू। उनकी आध्यात्मिक शिक्षा को जो बात विशेष रूप से प्रामाणिकता प्रदान करती है वह यह है कि उनका ज्ञान अनुभवसिद्ध है। यही कारण है कि विश्व के सभी कोनों से साधक और विद्वान उनके पास आए और वे भी उन्हें अपनी आध्यात्मिक अंतर्दृष्टियों और अनुभव का सहभागी बनाने से कभी हिचकिचाए नहीं। अपने सैकड़ों प्रकाशित अथवा अप्रकाशित प्रवचनों और व्याख्यानों के द्वारा स्वामी लक्ष्मणजू इशबर, श्रीनगर स्थित अपने आश्रम में वर्षो कश्मीर शैव दर्शान के गहनतम रहस्यों का उद्घाटन करते रहे। इस प्रकार उन्होंने इस दर्शन को सब तक, पूरी मानव जाति तक पहुँचाने का उपक्रम किया। हिंदी, अंग्रेज़ी और अपनी मातृभाषा कश्मीरी में दिए गए इन प्रवचनों ने मार्गदर्शन के लिए उनके पास आए कितने ही लोगों का पूरा जीवन बदल डाला। और आज जब इस महान शैवाचार्य की जन्मशताब्दी समारोह से संबन्धित विभिन्न कार्यक्रम आयोजित हो रहे हैं, हम मालिनी की ओर से उनसे रस अनुग्रह की याचना करते हैं कि यह पत्रिका उनकी आध्यात्मिक दृष्टि को प्रक्षेपित करने में समर्थ हो सके।

लेकिन समारोह के प्रति बढ़ते हुए उत्साह को हमें स्वामी जी के तीन निकटतम अनुयायियों और भक्तों को खो देने के दु:ख के कारण मर्यादित करना पड़ेगा जिनका निधन अभी कुछ ही समय पूर्व हुआ है। अपने पाठकों को यह सूचित करते हुए हमारा हृदय गहरे शोक में डूब जाता है कि स्वामी जी की छोटी बहन श्रीमती लछ्छकुजी, जिन्हें सब प्यार और आदर से "लछा" कहकर पुकारते थे, अब नहीं रहीं । अभी केवल कुछ ही महीनों पहले उन्होंने जम्मू में एक अविस्मरणीय साक्षात्कार में पहले छोटी बहन और फिर अनुयायी भक्त के रूप में स्वामी जी के साथ अपने संबन्धों के बारे में अनेक प्रसंग सुनाए। इस साक्षात्कार में उन्होनें शैव ग्रन्थों के अनेक श्लोक अपने मधुर स्वर में गाकर सुनाए। उनकी स्मरणशक्ति और स्वामीजी के प्रति उनकी श्रद्धा अंत तक अक्षुण्ण बनी रही।

वाराणसी में 4 मई 2006 को सुप्रसिद्ध विद्वान डॉ० परमहंस मिश्र के निधन का आकास्मिक समाचार भी गहरा आधात पहुंचा देनेवाला था। डॉ० परमहंस मिश्र का स्वामी लक्ष्मणजू के साथ, जिनका वे अपने आध्यात्मिक गुरु के रूप में बड़ा आदर करते थे, काफी निकटं का सान्निध्य था। परमहंस जी द्वारा तंत्रालोक पर (आठ खंडों में) स्वच्छंद तंत्र पर (पाँच खंडों में)। और परमार्थसार पर (दो खंडों में) अनुवाद और विस्तृत व्याख्या–वार्तिकाएं प्रकाशित हो चुकी हैं। इसके अतिरिक्त उन्होंने मालिनीविजय तंत्र की व्याख्या और अनुवाद तथा अन्य अनेक विद्वतापूर्ण ग्रंथों का प्रणयन किया है।

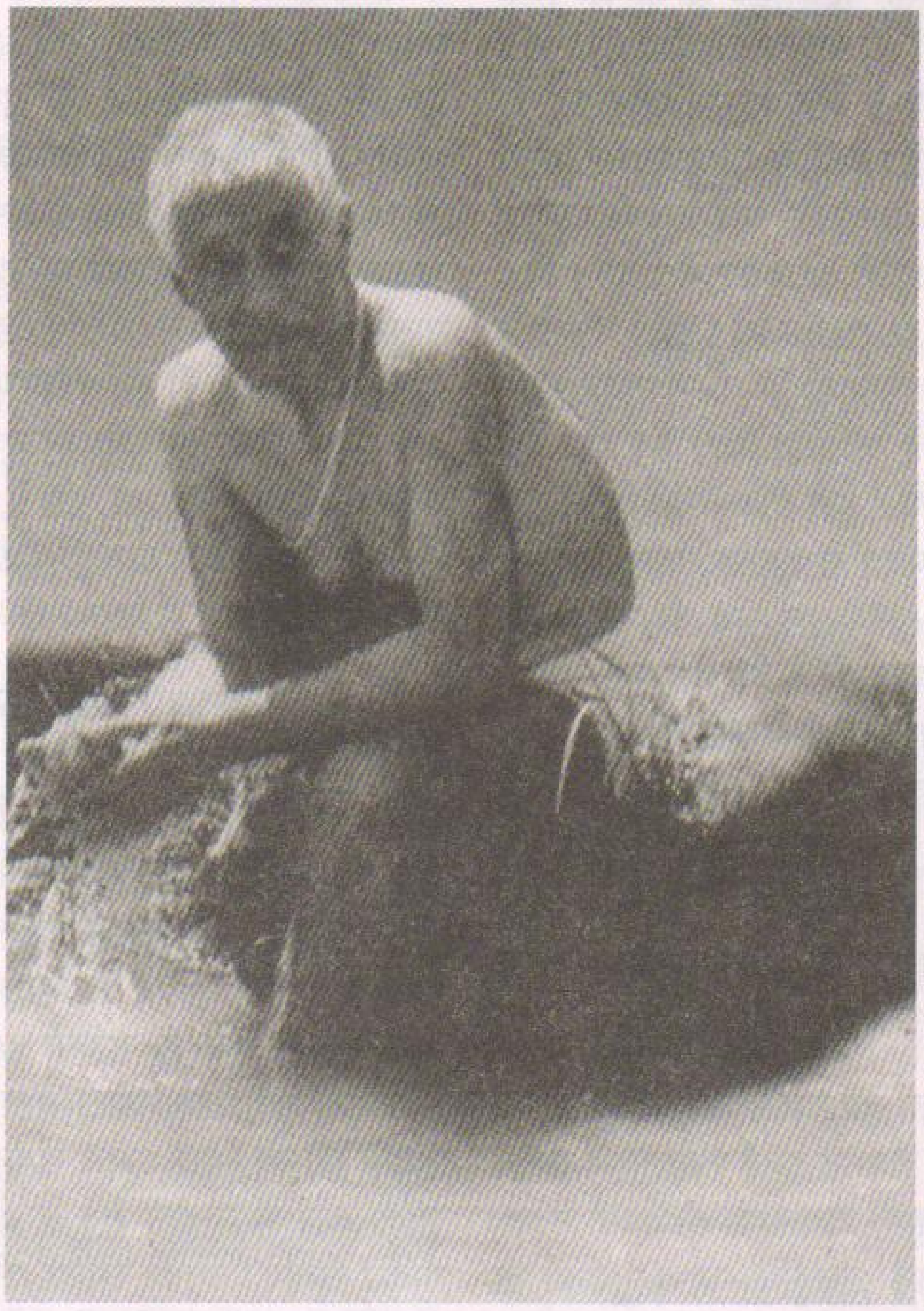
मृत्यु के क्रूर हाथों ने हमसे श्री केवल कृष्ण धर को भी छीन लिया जो स्वामी लक्ष्मणजू के एक वयोवृद्ध अनुयायी श्री ओ. पी. धर के बड़े भाई थे। श्री धर का गत जून मास में देहांत हो गया। हमारी प्रार्थना है कि दिवंगत आत्माओं को स्वामी जी के अनुग्रह से शिवलोक में भगवान शिव की बाँहों में चिर विश्राँति मिले।

**जय गुरुदेव !**

# SHIVA SŪTRAS

with commentary by

**Ishwarswaroop Swami Lakshmanjoo**



*Revealed to the Sage Vasugupta, the Shiva Sūtras form a seminal text of Kashmir Shaivism. Swamiji's English rendering of the Sūtras unfolds their inner secrets and mysteries, helping us to fathom the oceanic depths of their meaning, aphorism by aphorism.*

## First Awakening

### Sutras 1.3-1.10

**1.3 yonivargah kalāśarīraṁ**

*Māyīyamala and Kārmamala are also bondage.*

Here the word *yonivarga* means "differentiated knowledge". He is mine, he is not mine. This is beautiful, this is not beautiful. This is good, this is bad. All these statements are examples of the knowledge that is *yonivarga*. This kind of knowledge is the impurity known as *māyīyamala*.

The Sanskrit words *kalā śarīram* mean "the embodiment of action." This is done, this is to be done. This is half done, this is well done. These statements are examples of knowledge that is *kalā śarīra*. This kind of knowledge is the impurity known as *kārmamala*. It is bondage and *yonivarga*, separated knowledge, is also bondage.

For understanding, the word *bandhanaḥ* (bondage) must be inserted in this *sūtra*. The *sūtra* would thus read, "*yonivargaḥ kalā śarīram bandhanah,*" which gives the same meaning as above and adding "this is also bondage."

What is *yonivarga?* The word *yonivarga* comes from combining the two words *yoni* and *varga*. The word *yoni* means "the cause of the universe". The word (*varga*) means "class; your own class that is directly or indirectly attached to your body." The universe is the product of the energy of illusion and its class *(varga)*.

There is your own class, which is directly attached to your body. This is good, this is bad. This is one finger, this is another finger. This is the knee. This is direct *yonivarga*. All these statements are examples of classes directly attached to your body. Indirect attachment is that which is referred to in statements such as "this is a wife, this is a disciple, this is a servant, this is a cook, this is rice, this is a plate". All these are indirect attachments.

These two classes, direct or indirect, are the cause of the rise of your body and your own separate individual world attached to your body. That body is *yonivarga*. That is to say, when you are limited in every way—limited in action and limited in knowing—that is *yonivarga*. You experience this limitation from *kalā* to earth. Why? Because the manifestation of the differentiated world, *māyā*, starts from the element *kalā*. Above *māyā* is found the pure element *śuddhavidyā*. So, from the element earth to the element *kalā* is *yonivarga* and that is *māyīyamala*.

Now consider *kalā śarīra*, the embodiment of actions. When an action enters your body, your self, in your knowledge and your mind, in your thought, and leaves an impression in you, that is *kalā śarīram*. This is *kārmamala*. When a person thinks, "I am nothing, I am lost, I have lost my precious wife, I am no longer living, I am almost dead," this kind of thinking is the result of *kārmamala*. It is also bondage.

These two kinds of bondage are defined in *Spanda Kārikā* in this verse :

> When, by your own freedom, your own free will (the cause of your own impurity), you become worthless, powerless, incapable of anything, then desire rises in you for doing this and doing that.
> *(Spanda Kārikā 1.9)*

The full explanation of this point is to be found in Kṣemarāja's commentary on *spanda*, entitled the *Spanda Nirṇaya* :

> *Kalā* means doing some limited action. *Vidyā* means having limited knowledge. *Rāga* means a passion for attachment to everything. *Niyati* means attachment for a particular object. *Kāla* means being bound to a particular time, space and form. (*Spanda Nirṇaya* 2.39-41)

The nature of limitation is located on the surface of *āṇavamala*. When *āṇavamala* exists, the other two *malas*, *kārmamala* and *māyīmala*, are also existing. When *āṇavamala* has ceased to exist, then these other two *malas* will also vanish.

This is said in *Svacchanda Tantra:*

> We have concluded that the word *caitanya* means the complete freedom of universal consciousness. Because of the impurity *āṇavamala*, which is attached with *kalā* (limited action) and *vidyā* (limited knowledge), *caitanya* (independent universal consciousness) is lost. It is absorbed in *rāga*

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1. **Because of *niyati*, you think, "This house here is my house. That other house is your home. It is not my house." In reality, though, this is not your home, but *niyati* has made you think that it is your house. This is limitation caused by *niyati*.**

2. **Beyond intellect, there is *caitanya*. When *caitanya* becomes limited, it is transformed into the nature of the intellect, the intellectual state, and it becomes intellect.**

3. **The five *tanmātrās—śabda* (sound), *sparśa* (touch), *rūpa* (form), *rasa* (taste) and *gandha* (smell) — are subtle elements attached and corresponding to the five great gross elements: *ākāśa* (ether), *vāyu* (air), *tejas* (fire), *jala* (water) and *pṛthvī* (earth).**

(attachment) and limited by *kāla* (time). It is confined in the bondage of *niyati* (attachment to a particular object)[1]. This limitation is strengthened by the limitation of the ego. It is absorbed in the body of *prakṛti* and ever united with three *guṇas*, *sattva, rajas* and *tamas*. It is established in the reality of *buddhi* (intellect)[2]. This "Universal I" is limited in "individual I". It is limited by the mind, by the organs of knowledge, by the organs of action, by the five *tanmātrās*[3] and finally, by the gross elements.

(*Svacchanda Tantra*)

It is said in the *Mālinī Vijaya Tantra* that *kārmamala* also binds one's reality of *caitanya* :

> This action, good or bad, gives you joy andsadness.
>
> (*Mālinī Vijaya Tantra* 1.24)

When there is joy[4], one is deprived of sadness, sadness is carried away. So, sadness is there and it is carried away. When sadness is there, joy is carried away. So when there is joy, there is also sadness. And when there is sadness, there is also joy. When there is one, there is the other. It is said in *Śri Pratyabhijñā:*

> *Kārmamala* and *māyīyamala* always reside in *āṇavamala*. It is the foundation of these two, which are no other than contracted particular knowledge.
>
> (*Pratyabhijñā Kārikā*)

Contracted knowledge is particular (*viśiṣṭa*), not universal (*sāmānya*). If you know this particular object, that is particular (*viśiṣṭa*) knowledge[5]. If you know the universe, that is universal (*sāmānya*) knowledge. It is said in *Pratyabhijñā:*

> In this field of *āṇavamala*, differentiated knowledge is *māyīya mala*. When the doer is not properly recognized,[6] that is *kārmamala*. That gives you repeated births and deaths, enjoyment and sadness. When there is enjoyment, there is sadness and when there is death, there is life. (*Pratyābhijñā Kārikā*)

Karma is either good or bad. Whenever you do any action, it will be good or a bad action. With good actions, you will fall, with bad actions you will fall. There is no way of rising with any action. You may do good or you may do bad. Bad actions carry you downwards, good actions carry you downwards. Only independent action carries you to the Lord. And this is not actually action, but *svātantrya*. Action is always limited and always good or bad.

But now the question can be asked, how does this threefold *mala* become the cause of bondage?

## 1.4 jñānādhiṣṭhānaṁ mātṛkā

*The Universal Mother commands this triple knowledge.*

*Matṛkā*, the Universal Mother, is the master director of the triple knowledge consisting of *āṇavamala*, *māyīyamala* and *kārmamala*. Here, the word *mātṛkā* means *ajñātā mātā*. *Ajñātā mātā* is the state where universal energy is known in the wrong way. When universal energy is known in a correct way, it is simple *svātantrya śakti*. When it is known in the wrong way, it is energy of illusion and it is called *māyā śakti*. So *mātṛkā* is both. *Mātṛkā* means *ajñātā mātā* when universal energy is not known correctly and *svātantrya* when it is known correctly. This means that *svātantrya* is your own will. If you bind yourself or if you free yourself, both are under your control.

The threefold *mala*, which was defined earlier, is first "the feeling of incompletion" (*apūrṇammanyatā*); second, "differentiated knowledge"(*bhinnavedyaprathā*) and third, "the impressions of pleasures and pain"

4. The bliss (*ānanda*) of one's own nature is different from the joy being referred to here, which is the joy of everyday life. *Ānanda* is universal joy. That universal joy is bliss, whereas the joy and sadness we are discussing is the pleasure of the organs.

5. When you perceive an object, you have to ignore something that is not that object: when you perceive that other object, then you have to ignore the previous object. This is a limitation. Through this process, knowledge is contracted and limited. This is particular (*viśiṣṭa*) knowledge. In ultimate reality, there is no other, there is only one.

(*śūbhāśūbhavāsanā*). The administrator of these threefold *malas* is the Universal Mother, who pervades all the letters of the alphabet from *a* to *kṣa*. This mother not only pervades the world of the alphabet (*vacaka*), but she also pervades the world of objects (*vācya*) designated by those letters. *Vācya* means the world or objects designated by words, which are created by a combination of letters. For example, in the sentence, "This is a chair", the word "chair" is spelled C-H-A-I-R. This is the world of letters. And the object called "chair" sitting in front of you is what is nominated by that word "chair". This is the world of objects. The objects of this world are known by the words that refer to them. Thus the Universal Mother pervades not only letters, but also objects designated by letters and words. Universal Mother is the creator of the universe.

When universal energy, residing in the field of *māyā*, possesses differentiated and constricted knowledge, she appears to be limited, and thinks such thoughts as, "I am not full," "I am weak," "I am stout," "I am the only fortunate person in the world," or "I am a great master," "I have so many disciples," "I am a world renowned teacher." By these words, these letters and these objects, she is sometimes filled with joy, sometimes with anger, and sometimes with attachment. And so what finally happens to this victim? This mother (*mātṛkā*) does something terrible. She makes this victim her plaything.

This Universal Mother (*mātṛkā citi*[6]) resides in the center of *brahmarandhra*.[7] Around that mother, seated at her feet are the organs of knowledge, the organs of action, mind, intellect and ego (*pīṭheśvari*).[8] These *pīṭheśvarīs* become very fearful (*mahāghora*).[9] At every turn, they invariably create illusion and continually strive to bind him even more. Here, the mother (*mātṛkā*) is the essential factor and *pīṭheśvarīs* are the agents.

This is a verse from the *Timirodghāṭa*:

> In *brahmarandhra* there is the Universal Mother. Around her are gathered all the deities who delude the one she is playing with. But the one who is a player with mother is not deluded at all.

And the way he becomes the victim of pleasure and pain is by the words that he hears. For example, he will hear the words "our business has decreased," even though it has not decreased. When he hears that his business is ruined, he will be the victim of grief. And when, on occasion, he hears that his business is doing well, he will be the victim of pleasure. In both cases, he is played by *mātṛkā*. He becomes the victim of grief, the victim of pleasure, the victim of sex or the victim of enjoyment. These are the good and bad things we face in our daily lives. But the one who is player, he will never be sad. All things will be enjoyed by him. He is aware of his nature. He will never be bound.

The objective world (*vācya*) is the world that is named. The subjective world are the names (*vācaka*) of the world that is named. When you unite the objective and the subjective states, that is bondage. When they are kept separate, then there is no bondage.

If somebody tells you your father has died, and if you associate this word "father" with your real father, that is bondage. If you keep it separate then there is no connection between the word "father" and your real father. There will only be a collection of letters F-A-T-H-E-R I-S D-E-A-D. You won't be bound by this. If you are bound, then you will be the victim of

6. *Citi* means consciousness.

7. The *brahmarandhra* is a subtle opening existing at the top of the skull which is pierced by the force of *cit kuṇḍalinī* when, traveling up the central vein, it rises from *mūlādhāra cakra* to the top of the skull. It then penentrates the subtle opening of *brahmarandhra* and moves form the body to the universe, the great ether of consciousness.

8. These are all *pīṭheśvaris* for the one who has become the play of the mother. The one who is the player is not played by mother. He is existing in the state of being player.

9. The deities of these organs of action, organs of knowledge, mind, intellect and ego are *gocarī, khecarī, dikearī,* and *bhūcarī.*

grief or pleasure. So it is the written characters of letters that gives rise to the wheel of energies.

When the Universal Mother Mātṛka kisses each of the four-fold energies of the lord, *ambā*, *jyeṣṭhā*, *raudrī* and *vāmā*, each energy has its own distinct fruit. When she kisses the energy of *ambā*, then you are kept from either rising or falling. You are held at the same place. When she kisses the energy of *vāmā*, you are given the fruit *saṁsāra*. When she kisses the energy of *raudrī*, you are unable to make any decisions, either good or bad. When she kisses the energy of *jyeṣṭhā*, you rise to the knowledge of your own nature.

By kissing these four energies, you are deprived of your real nature of universal consciousness. Not even for a moment are you situated in one-pointedness. Your organs of action and organs of knowledge lead you to the external, not the internal, world. Thus, these threefold *malas* are correctly said to bind your own nature. This is explained in these two verses of *Spanda*.

When by hearing some sound, good or bad, you are carried away from your own nature .... (*Spanda Kārikā*)

and

The energies of Lord Śiva are always determined to cover and conceal your own nature. (*Spanda Kārikā*)

Now, the author establishes the means that causes these three kinds of bondage–*āṇavamala*, *māyīyamala* and *kārmamala*–to vanish, resulting in your resetting in the desired state of consciousness.

**1.5 udyamo bhairavaḥ**

*That effort – the flashing forth of active awareness – that instantaneously makes universal consciousness shine, is Bhairava.*

There are two kinds of effort, passive and active. Here we are concerned with active effort, not passive effort. Active effort is elevating. It is effort that, when it flows out in active consciousness, makes one's universal consciousness shine instantaneously. Active effort is *bhairava* because it carries one to the state of *bhairava*.

And active effort that takes you abruptly, in one flight, to your consciousness and causes the supreme knowledge of being (*pratibhā*) to radiate is *bhairava*, because all energies are diluted and digested in one energy, *svātantrya śākti*. It is also *bhairava* because the whole universe is filled with *svātantrya*, and because here all differentiated perception ends.

Active effort is called *bhairava* because it becomes the means of carrying you toward the state of *bhairava*. This kind of effort is found in real devotees whose consciousness is always introverted in the awareness of God–consciousness. This is the meaning of this *sūtra*. It is also said in *Mālinivijaya Tantra*:

The penetrative inescapable state of trance, which absorbs your individual being, is called *śāmbhava samāveśa*. Because of the elevating infusion of power from the master, this *śāmbhava samāveśa* is experienced by one who is capable of keeping away all thoughts and impressions. (*Mālinīvijaya Tantra 2.23*)

Out masters explain this verse in this way. When you are capable, then your master will uplift you. If you are not capable, he will not be successful in carrying you there. This means you must be capable of absorbing this kind of awareness.

In *Svacchanda Tantra* it is also said :

O *Pārvatī*, all mantras are successful for the one who contemplates on his own self as one with *bhairava* because he is always one with that awareness of consciousness (*samāveśa*). (*Svacchanda Tantra*)

In this verse from the Svacchanda Tanra, "contemplates" means "to meditate on the introverted active state of elevating consciousness." This is explained in *Spanda* in the following verse :

Take one thought. Contemplate on that one thought with unwavering concentration. Then, when another movement rises in your mind from that first thought, that is *spanda* and that is *unmeṣa*.[10] You have to observe it yourself and that will be *spanda*.

(*Spanda Kārikā*).

Here it is explained how, after instantaneously taking hold of supreme consciousness, one attains establishment in *bhairava*, by which establishment he destroys the threefold bondage of ignorance. And if supreme consciousness is not held in an instant, it won't be held at all.

Now, in the next *sūtra*, the author explains how, by the intensity of meditation (*parāmarśa*), the external state of dualistic consciousness is absorbed in non–dualistic consciousness.

**1.6 śakticakrasandhāne viśvasamhāraḥ**

*By establishing and meditating on the wheel of energies, the differentiated universe comes to an end.*

*Bhairava*, which has already been explained, carries you to the highest summit of active consciousness and is found together with *svātantrya śakti*. How is *svātantrya śakti* found as one with *Bhairava*? You will find Her as one with *Bhairava* by keeping your organs in action, and then by establishing yourself inside, observing the action within. This is *Bhairava mudrā*. The supreme energy of *Bhairava* hold both the successive movement and non–successive movement[11] of the collective totality of energies. But in fact, here there is neither a successive way or a non-successive way of meditation. Why? Because, both non-successive and successive ways of meditation require something to meditate on. Here there is nothing to meditate on.

So, in the state of *svātantrya śakti*, there is no meditation. It is not the means (*upāya*) of *śāmbhava*, or *śākta*, or *āṇava*. It is *anupāya* and beyond *anupāya*.[12] Supreme energy excludes *śāmbhava*, *śākta* and *āṇava* *upāyas* and, at the same time, they are all included. The state of *svātantrya śakti* excludes everything and also includes everything. This is the state of *svātantrya śakti*. Why would they be excluded? They would be excluded because the way does not exist at all. There is no way to go, there is no traveling. From the point you start, that is what is to be held. You have to hold that starting point and that is all. Although this *svātantrya śakti* is both successive and non–successive, it is above that. Why? Because it is the supreme energy of Lord Śiva, which is absolutely independent awareness.

The play of *creation*, protection, and destruction is the recreation of *svātantrya śakti*.[13] Where? In the ground of her own nature (*svarūpa*). Right from the element earth (*pṛithvī*) up to the state of the supreme perceiver (*para pramātṛ*). When the heroic yogī meditates with continuous contemplation on that collective class[14] of energies of Śiva (*śakti cakra*), which is found in only one energy, *svātantrya śakti*, he destroys this dualistic universe right from *kālāgni rudra*[15] up to *śāntātītā kalā*.[16] You must understand though, destruction does not mean that it is destroyed. Although it is individually found, or externally found in his own awareness, the heroic yogī feels that the entire universe has become one with the fire of supreme consciousness. The secret teaching is contained in special *tantras* that remain unwritten and have been orally transmitted from master to disciple.

It is also said in *Bhargaśikhā Śāstra*:

When, at the time of meditating on the wheel of energies, he digests and destroys everything–death,

10. *Unmeṣa* means "opening the eyes." Here, we must understand that when one "opens the eyes." he is hiding his nature.

11. "Non-successive movement" is just a point; there is no space. there is no journey in "non-successive" movement. It occurs in one flash. "Successive movement" occurs in stages 1,2,3,4. The "non-successive" *akrama* movement is embodied in the means known as *śāmbhavapāya* and the "successive" *krama* movement is embodied in the means known as *śaktopāya* and *āṇavopāya*.

the sphere of time, the collection of all activities found in the world, the totality of all emotions, becoming the object of all perceptions,[17] becoming the object of one thought or various thoughts–in his own supreme being he causes that whole to enter in that supreme consciousness of God.

The *Vīravala Śāstra* also says the same thing:

> That consciousness, where everything is destroyed and the totality of thirty-six elements is burned to ashes, should be perceived in one's own body, shining like *kālāgni rudra.*[18] (*Vīravala Sāstra*)

The Mālini Vijaya Tantra also says the same thing:

> The one who meditates on that unspeakable and indescribable being gains entry into his own nature by that trance called *śākta samāveśa. (Mālinī Vijaya Tantra)*

Now, the author of the commentary, Kṣhemarāja, tells us that he will not give us any further clarification because the *Mālinī Vijaya Tantra* teaches us that this state and power of contemplation will only appear in the one who serves the feet of a master. He says that a more vivid explanation must come from the mouth of the master.

This is narrated in *Spanda Kārikās* in this first verse and in the last verse:

> By whose twinkling of the eyes, in their opening and closing, this whole universe is created and destroyed... (*Spanda Kārikā 1.1*)

> When one is unflinchingly focussed to one-pointedness, then he enters in his supreme consciousness... (*Spanda Kārikā 3.19*)

There is no difference between a mystical trance (*samādhi*) and the world of action (*vyutthāna*) when the world of dualistic perception is completely digested in one's own consciousness.

**1.7 jāgratsvapnasuṣuptabhede turyābhogasambhava**[19]

*Such a heroic yogī experiences the expansive state of turya in the differentiated states of waking, dreaming and deep sleep.*

When that aspirant, who is a hero in meditation, through the flashing forth of active awareness[20] instantaneously makes universal consciousness shine (*udyamo bhairavaḥ*), then for him the expansive state of *turya*[21] occurs in all states, waking (*jāgrat*), dreaming (*svapna*) and deep sleep (*suṣupti*). For this yogī, all the states of experience, waking, dreaming and deep sleep, are one with *turya.* He does not experience any difference between this world and the state of *samādhi.* This happens to that yogī who is a great yogī, with advanced development of awareness.

It is said in the *Candrajñāna:*

> Just like the moon, shining in the sky, beautiful like a flower, captivating the mind, instantaneously fills this world with happiness, in the same way, when this heroic yogī wanders about in this world with

12. In Kashmir Śaivism there are three *upāyas* (means), *śāmbhavopāya, śāktopāya,* and *āṇavopāya.* In addition to these three *upāyas* another called *anupāya* is also mentioned. The Sanskrit word *anupāya* literally means "no *upāya.*" As the name implies, *anupāya* is not actually an *upāya,* for in *anupāya* there are no means. The one who has attained *anupāya* has only to observe that nothing is to be done. Just to be is enough. In *anupāya* the aspirant experiences that everything is filled with his own God–consciousness. In fact, *anupāyais* the unixplainable reality of the liberated aspirant.

13. Here, in examining means, the creation of means is found in *āṇavopāya,* the protection of means if found is *śaktopāya,* and the destruction of means is found in *śāmbhavopāya.*

14. The wheel of energies.

15. *Kālāngi rudra* rests in the element *pṛithvī. Pṛithivī tattva* is the lowest element of the 36 *tattvas.*

16. *Śāntātītā kalā* is the abode of Lord Śiva. It is found in the subtlest element, *śiva tattva.*

17. Whenever you perceive an object, you become one with that object.

18. *Kālāgni* resides in the left big toe. You have to imagine fire coming from *Kālāgni* and this fire burns your body so that nothing, no substance of the body, remains unburned. Your must imagine that your whole body has become ashes and the highest peace of God consciousness will shine in your consciousness, in your knowledge. This practice is set out in the *Vijñāna Bhairava,* where you are instructed -to imagine that *kālāgni,* the fire of God-consciousness, has risen from the point of your big left toe.

the rays of his knowledge, he purifies and fills it with supreme bliss right from hell (*avīchi*) to Śiva. (*Śrī Candrajnāna*)

In the *Spanda Kārikā*, it is explained in this verse :

In the differentiated states of waking, dreaming and deep sleep, that supreme consciousness of *turya* is found as one. (*Spanda Kārikā 1.3*)

Now, in the next three *sūtras*, the author explains the three states of consciousness, waking (*jāgrat*), dreaming (*svapna*), and deep sleep (*suṣupti*).

### 1.8 jñānaṁ jāgrat

*External organic knowledge constitutes the waking state.*

External organic knowledge (*jñānam*) is not knowledge of the self; it is dualistic knowledge.

### 1.9 svapno vikalpāḥ

*Internal perceptions and thoughts compose the dreaming states.*

The Sanskrit word *vikalpāḥ* means "internal perceptions." If internal perceptions are found in the waking state, it is also dreaming (*svapna*).

### 1.10 aviveko māyāsauṣuptam

*Foregetfulness and the negation of awareness is the dreamless state or māyā.*

That which is the object of everyone because it is from the external organic world comprises the waking state (*jāgrat*).

Those objects which are created in one's own mind and become perceptions of only one individual constitute the dreaming state. In the dreaming state, thought is predominant.

And when you are absolutely unaware, unable to differentiate your being—not being present where you are—this ignorance, this negation, is the state of deep sleep. This state is one with *māyā*. It makes you absolutely deluded about your nature. So, although it is the dreamless state (*suṣupti*) that is explained here, you must understand that the state of *māyā*, which must be discarded, has the same explanation.

Up to this point, we have explained the three states of consciousness, waking, dreaming, and deep sleep. You must now understand that each of these states contains three additional states. Thus in the waking state there are three states, in the dreaming state there are three states, and in the state of deep sleep there are three states. And these three additional states are waking, dreaming and deep sleep. So there is waking in wakefulness, dreaming in wakefulness and deep sleep in wakefulness.

You must know that in the waking state, whenever you find that there is external organic knowledge, that is wakefulness in the waking state. When there are only thoughts in the waking state, that is dreaming in the waking state and when there is unawareness (*moha*), the negation of your self, in the waking state that is deep sleep in the waking state.

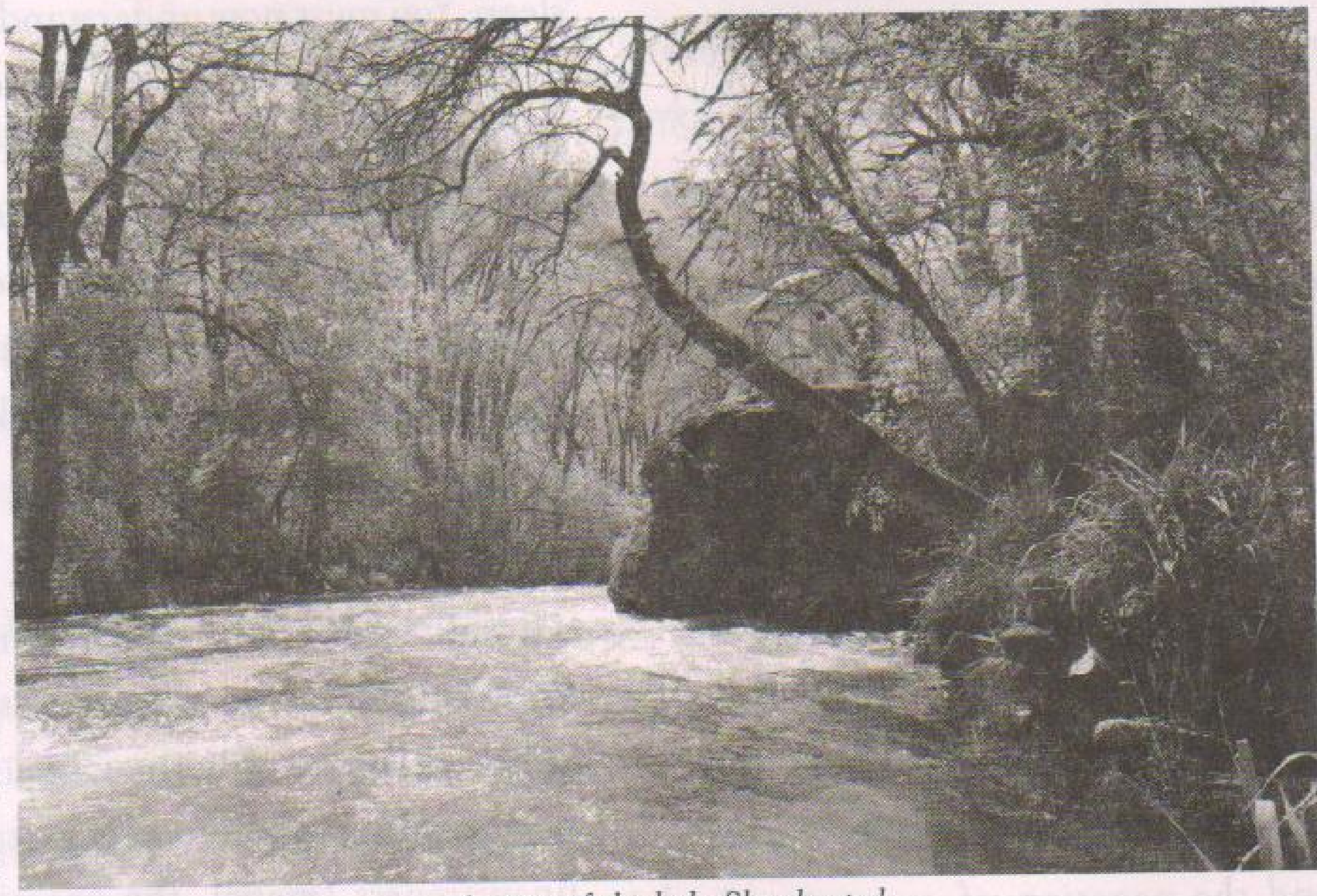
These three states also exist in the dreaming state. When, while dreaming, there is some subjective knowledge and you are conscious of dreaming, feeling that you are dreaming a dream, that dreaming state is called wakefulness in the dreaming state, When, while dreaming, you are given completely to perception

19. Some commentators of these *sūtras* argue that the word "*śaṁbhava*" should be replaced by the word "*saṁvit*" because the word "*saṁvit*" gives a more vivid explanation to the reader. In that case, the *sūtra* would read "*jāgrat svapna suṣupti behde turyābhoga saṁvit*" which means, "the differentiated states of waking, dreaming and deep sleep, the expansive state of *turya* is held in consciousness (*saṁvit*)." If the word "*saṁbhava*" is correct, then it means "takes place, occurs." If the word "*saṁvit*" is correct then it means "it is held."

20. This heroic yogī possess active, not passive, power of meditation. What is active meditating power? Active meditating power exists when there is no yawning, no leaning, and no other thought interfering during meditation. It is actively one-pointed awareness. Passive meditation will carry you towards nothingness. It is only a waste of time. Whenever you meditate, you must meditate in an active way.

21. *Turya* means "the fourth." When the individual subjective body travels in absolute subjective consciousness and becomes that subjective consciousness, this is the fourth state, *turya*.

without any awareness of that subjective consciousness, that is the dream state within a dream. And when these dreams are not remembered at all, that is the deep sleep state within a dream. Now, take the state of deep sleep. Where can wakefulness be found in the deep sleep state? Where can wakefulness exist when there is the absolute negation of thoughts and awareness? Although thought does not exist in the state of deep sleep, there is a point before entering the state of deep sleep where one feels that he is going to get complete rest. This is wakefulness in the deep sleep state. When the impressions of the deep sleep state remain, causing one to think upon waking that he was sleeping and does not know anything, this is dreaming in the state of deep sleep. In the dreaming state of deep sleep, there are impressions and there are thoughts of these impressions, but these are not gross thoughts. Rather, these are thoughts held in a subtle way. They are thoughts in the state of impressions. The completely thoughtless state is deep sleep in the state of deep sleep.



*A view of the holy Shankarpal*

Now we will analyse these three states: waking, dreaming and deep sleep from the yogic point of view. When a yogi is completely one pointed in meditation (*dhāranā*), that is the waking state. Here the yogi is aware at the beginning of meditation that he is meditating and he is one–pointed about meditating. This is active, not passive, meditation. For yogis, the state of meditation is called wakefulness because here the yogi is given to one-pointedness.

When one-pointedness is breaklessly maintained as the continuity of one thought, that, for the yogi, is the dreaming state. For the yogi, this state of dreaming is higher than wakefulness. And, for yogis, higher still is the state known as deep sleep This state exists when both the state of objectivity and the state of subjectivity instantly vanish. This is *samadhi*, the thoughtless state of consciousness, and it is deep sleep for yogis. This is why in Mālinī Vijaya Tantra the three states—wakefulness, dreaming and deep sleep–are shown one in another. In the waking state, there is wakefulness; in the waking state there is dreaming; and in the waking state there is deep sleep. Also in the dreaming state as well as in deep sleep there is wakefulness, dreaming and deep sleep. Also from the yogic point of view it is explained:

*Abuddha is the state of wakefulness in wakefulness. Buddha is the state of wakefulness in dreaming, prabuddha is the state of wakefulness in deep sleep. And suprabuddha is the state of wakefulness in the fourth state (turya).*

So these three-fold states, waking, dreaming and deep sleep are explained from the worldly point of view and the yogic point of view.The heroic yogi, who has destroyed this entire universe by meditating on the collective wheel of energies and through that process has achieved the expansive state known as "the fourth" (*turya*), and who embraces everywhere, in waking, dreaming, deep sleep, and also in *turya*, the all-pervading oneness of God consciousness, ascends to and is established in that supreme summit of *turya*, the state known as "beyond the fourth" (*turyātītam*).

# CONVERSATIONS WITH SWAMI LAKSHMANJOO

Alice Christensen

*Alice Christenten came all the way from Florida, USA, to Ishwar Ashram at Ishber, Srinagar to learn about Kashmir Shaivism at Ishwarswaroop Swami Lakshmanjoo's feet. The conversations that she had with the great Shaiva master provide many illuminating insights into his life as well as various aspects of Kashmir Shaiva philosophy and its praxis. We are grateful to Ms. Christensen for giving us the permission to use this material for the benefit of our readers.*

## 2. HISTORY OF KASHMIR SHAIVISM

ALICE: In your book *The Secret Supreme* there's a saying from the *Tantraloka* about a light bug that shines only for himself...

LAKSHMANJOO : I'll recollect the *śloka:*

*svamuktimatre kasyapi yavadvishvavimocane*

*pratibhodeti khadyotaratnatarendu suryavat*

*"Kasyapi"* – this light of God-consciousness appears to somebody – *"svamuktimatre"* –just to liberate himself only. He cannot liberate others. *"Yavadviśvavimocane"* – and there are some souls in whom this God-consciousness appears in such a way, in such a great glamour, that he can liberate the whole universe. Just like that light bug lights his own being. *"khadyota"* is that light bug. *"Ratna"* is jewel.

ALICE : "Jewels shine not only for themselves but for a few others..."

LAKSHMANJOO: But for a few others, a few others. And then the stars are more. And the moon for many people. And the sun for everybody in universe. In the

same way, this God-consciousness appears in souls by steps and steps. He can liberate his own self, he can liberate others, a few others. He can liberate some more, more devotees, and he can liberate in the end the whole universe.

ALICE: Swamiji, does this refer to these great *avataras* who are born, like Krishna?

LAKSHMANJOO : Yes, it is just like these *avataras*; there is no difference between *avatara* and that great soul who can elevate the whole universe.

ALICE: When these people are born, Swamiji, does the world ever know it?

LAKSHMANJOO: World comes to know only those who are worthy of it. Others hate such beings also.

ALICE: They kill them, sometimes.

LAKSHMANJOO: That happened to Christ. He was incarnation of God.

ALICE: And, who else now? Krishna —

LAKSHMANJOO: Krishna was killed.

ALICE: So these people aren't free of wordly pain.

LAKSHMANJOO: Because they have been born. Once they are born they have to face all these troubles.

ALICE: There is no way, is there, that someone can live on this earth and not face those troubles?

LAKSHMANJOO: No, they can come, but they must not be born. They can just appear, just as Lord Shiva appeared in Kailasa, without being born. He had no father and mother. He appeared in Kailasa and he taught Durvasa Rishi the technique of Shaivism.

ALICE: And then did he disappear ?

LAKSHMANJOO: He disappeared in the ether. He was not born to anybody, any father.

ALICE: This is how Shaivism began?

LAKSHMANJOO: Yes.

ALICE: So then the *rishi* took what Lord Shiva appeared and taught him —

LAKSHMANJOO: Yes.

ALICE: And who did he teach ?

LAKSHMANJOO: He created mind-born disciples.

ALICE: Mind-born children? Without a mother ?

LAKSHMANJOO: Mind-born. Without sex.

ALICE: I see. And who were they?

LAKSHMANJOO: There are fourteen mind-born generations. And the fourteenth one, he tried his utmost to create another disciple by strength of mind, but he was not successful. So he had to meditate for some time, just to find a worthy girl with whom he would marry.

ALICE: So then he married and had a son to carry on the Shaivite philosophy.

LAKSHMANJOO: Yes Then after seventeen generations nothing is known from that line. Not mind-born disciples. Then are some – I must see the book.

ALICE: These books that you have these historical facts in, what are they called, Swamiji?

LAKSHMANJOO: This book is *Shiva Drishti*. It is called *Shiva Drishti*, The Light of Shiva. The Knowledge of Shiva.

ALICE: And it's written in Sanskrit.

LAKSHMANJOO: By Somananda. In Sanskrit.

ALICE: And so this gives the historical facts of those people who came down with Shaivite philosophy.

LAKSHMANJOO: Yes.

ALICE: So let's start with the fourteen mind-born generations, then after that, what?

LAKSHMANJOO: There was the fifteenth *siddha*, who couldn't produce mind-born disciple. So he meditated where that girl could be found who was capable of receiving this knowledge of Shaivism. Then he roamed from one place to another in India somewhere, it is not said where. And he succeeded in that. And he saw and understood that all the capacity

was lying in that daughter. And he called her parents and requested for that girl to be married to him. Their joy knew no bounds, they were so happy that such a great saint was marrying their daughter. So without hesitation they offered that daughter to him. Somewhere in India it happened. In India near the range of Kailasa.

From this story we can understand why it is called Kashmir Shaivism. Why is it Kashmiri Shaivism, why not the Shaivism of India? From India he came and visited Kashmir. And he thought that Kashmir is also the range of Kailasa, so he visited that place also, with that daughter. Sangamaditya was the name of that *rishi*. His son was named Varshaditya. He was taught by his father. Varshaditya was also not mind-born, but with marriage. Then third generation after that was Arunaditya. He was also sex-born; human-born. Ananda was fourth, and his son was Somananda.

ALICE: And Somananda wrote this book.

LAKSHMANJOO: Somananda wrote the book. And then Somananda was married. But his son was not capable of receiving this treatment of Shaivism. So he taught this to some disciples. Somananda's disciple was Utpaladeva. And Utpaladeva's disciple was Lakshmanagupta.

ALICE: I see, the same name as yours.

LAKSHMANJOO: Yes. Lakshmanagupta's disciple was Abhinavagupta. Abhinvagupta's disciple was Kshemaraja. And many generations after that, nothing is known. After some generations, from the same line there was Shivopadhyaya. Shivopadhyaya was *pundit*.

ALICE: Here is Kashmir?

LAKSHMANJOO: Here in Kashmir. Shivopadhyaya's disciple was Lassakak. Shivopadhyaya's son was not Lassakak. Lassakak has translated some Kashmir Shaivism in Sanskrit. From Lassakak there was Manakak, from Manakak there was Swami Rama, from Swami Rama there was Swami Mahatabkaka.

ALICE: And then you.

LAKSHMANJOO: Yes.

ALICE: You did it !

LAKSHMANJOO: I would like to record here some important points of Shaivism. First, how Shaivism came into existence, into manifestation in this world, and how many schools of thought. It had actually four bodies. Pratyabhijna School – the school of recognition, Spanda School, Krama, and Kula. Pratyabhijna School, that is the school of recognition. Because God is not realized afresh and when God is realized, it is realized by *sadhaks* that it was already realized before that.

ALICE: It is not new then.

LAKSHMANJOO: It's not new. So it is the school of recognition. Somanandanatha, the founder of this School, explains that. The second school is Spanda. Spanda deals with movement. Movement of breath, any movement, movement of blades of grass, trees, atmosphere. It explains how this movement came into manifestation. The background of this movement is that point of stationary movement, from which this movement came into existence. And it dealt with the Spanda School of Shaivism.

ALICE: When you say "stationary," do you mean "source"?

LAKSHMANJOO: No, not source. I meant that movement which is not moving, not-moving movement. One-pointed movement. The originator of this school was Vasugupta. And this school of thought is explained in his book, *Shiva Sutras*.

ALICE: What was the source of the Pratyabhijna School ?

LAKSHMANJOO: *Shiva Drishti. Pratyabhijna sūtra* came into existence from *Shiva Drishti.* Actually, the *Pratyabhijna Sutras* are just commentary on this *Shiva Drishti.* After *Shiva Sūtras,* the *Spanda Kārikā* came into existence on this same subject. *Spanda Kārikā* was composed by Vasugupta himself. Shiva Sūtras were not composed. Shiva Sūtras were seen by –

ALICE: Realizatons?

LAKSHMANJOO: *Shiva Sūtras* were seen on the big rock, Shankarpal, above Harwan, eight miles away from Harwan. You have been there? You have seen that rock?

ALICE: Yes.

LAKSHMANJOO: The disciple of Abhinavagupta in his commentary on *Shiva Sūtras* says that the *sūtras* were carved in the rock by Lord Shiva himself.

ALICE: Swamiji, what happened to the rock? The rock is now lying face down.

LAKSHMANJOO: But Kshemaraja has told that in his commentary. Kshemaraja, while commenting on *Shiva Sūtras,* he has explained that Vasugupta saw Lord Shiva in his dream. He was in a fix how to face these Buddhists in his period. He couldn't conquer the Buddhists in debate. So he implored the help of Lord Shiva and recited his name with great devotion. Lord Shiva appeared to him in a dream. He was residing at the foot of Mahadeva peak, Mahadeva mountain, and he experienced this dream and he saw Lord Shiva. Shiva appeared to Vasugupta in a dream and told him that at such and such place there were *Shiva Sūtras* on a rock there. But this rock is upside down. You have to just touch it. You just touch it and it will stand up and you will see all those *Shiva Sūtras* and then it will be lost the same way as previously. And he saw Lord Shiva. Shiva appeared to Vasugupta in a dream and told him that at such and such place there were *Shiva Sūtras* on a rock there. But this rock is upside down. You have to just touch it and it will stand up and you will see all those *Shiva Sūtras* and then it will be lost the same way as previously. And he did that. He touched that rock and it turned upside down at once and he read all those *Shiva Sūtras* and kept them in his heart and studied them, practiced on them, and then this rock fell down.

ALICE: What time was this?

LAKSHMANJOO: This was the time before Abhinavagupta's day – about 1,250 years back. Between 7th and 8th century A.D.

ALICE: Is that before Shankaracharya came to Kashmir?

LAKSHMANJOO: No, just after. And then Vasugupta conquered in debate with this afterwards and he was nominated as Shaivite Master from that period. And he inspired this doctrine of his teaching to his chief disciple, whose name was Kalatta Acharya.

ALICE: And what is the name of Kshemaraja's commentary?

LAKSHMANJOO: *Shiva Sūtra Vimarshini. Vimarshini* means "the exposition of *Shiva Sūtras,* That is the same as *Spanda Kārikā*. It's not commentary, it's an independent book. So it is like an elaboration, an explanation.

ALICE: What is the third system, the Krama System?

LAKSHMANJOO: It deals with the background of time, space, and form. What actually time is, what actually space is, what actually form is. Space, time, and form, it is explained in *Krama Shastra.* Actually, there is no time, but time is existing, so we have to

explain what time is. Time is just a collection of various works. If you have no work at all, then you have no time. Time passes only when you have to do something.

ALICE: Like living?

LAKSHMANJOO: Like living, like breathing, like taking tea, like going to some functions. Time passes. If you have nothing to do, there is no question of time. In the same way, when you have nowhere to go, there is no question of space. You are situated in your own point. So these three are explained in this Krama School of thought. *Kundalini Yoga* is also explained. That is also Krama. That also takes time. It takes successive movement, so it is combined in this Krama School.

The fourth section of this system is Kula System. The Kula system deals with totality. You have to find out the individual in the universe – in universality. Universality is never absent in individuality. All individuals are actually universal.

ALICE: Pictures of the universe.

LAKSHMANJOO: Yes. If you handle them together, not one by one. If you perceive them one by one, then they are individuals. If you perceive them simultaneously, they are universal, Originally, there is ego, the *atman*. If *atman* is perceived as universal *atman*, it is God. If *atman* is perceived as individual, it is limited being.

ALICE: Does that mean that the universe is finite? Because if the universe is made up of all individual parts, then the universe would seem to be finite.

LAKSHMANJOO: Finite means?

ALICE: It means that the universe has a certain length, a certain time span, that a certain number of planets and stars will exist, everything is limited.

LAKSHMANJOO: Not from that point of view. You have to understand this universality from the universal point of view. The universal point is more subtle than individual.

ALICE: And to make that subtle into words is hard. Would that mean that there would be a beginning and an end to it? Or no beginning and end to it ?

LAKSHMANJOO: No. When it has entered into universality, there is no beginning to it, no end to it. Beginning and end only shine in individuality.

ALICE: Then there is no design to it?

LAKSHMANJOO: Yes, there is no design to it. It is one part in everything universal. Everything in everything. It is continuous.

ALICE: So, by changing consciousness, you move from finite to infinite, then back again.

LAKSHMANJOO: Finite is individual consciousness. Infinite consciousness is universal.

ALICE: The individual perceives finite or infinite depending on his consciousness.

LAKSHMANJOO: Yes.

ALICE: I see. This is the Kula doctrine. Is it the doctrine of Abhinavagupta?

LAKSHMANJOO: Yes. Abhinavagupta has accepted all these doctrines. All of them combined to form the Trika philosophy of Kashmir Shaivism. Trika means the three-fold science of man and his world. World means universe. It is the science of man and his world. Because we don't go to universal world, we have to begin with our own world, in which we are existing, our own environment. That is our own world. We have to realize that before entering into God-consciousness. This is the three-fold science. We have to arise from the

individuality through mediator – mediator means a connecting link – that is *shakti*. The individual is *jiva*, the mediator is *shakti*, and the point that we have to achieve is Shiva. So: *nara-shakti-shiva-atmakam* – this is three-fold science. We have to see all these aspects residing in each and every particle in the world. Everything is three-fold. The individual, the mediator, and Shiva.

ALICE: Please expand your thought about the use of the mediator.

LAKSHMANJOO: Mediator means that by which we pass. A passing avenue by which this individuality gets entry in universal consciousness. Individual consciousness moves to universal consciousness on that link. It is a link road.

ALICE: Power, you could say – energy or power.

LAKSHMANJOO: Energy, power, *shakti*, yes.

ALICE: Any force like that, any expression or instrument like that would be female.

LAKSHMANJOO: Whatever is exposed, it is the female energy that comes in drama. Female energy is the mediator of exposition. For instance, there is semen in man – Would it be poor manners...?

ALICE: No! [Laughter]

LAKSHMANJOO: There is semen in man. If semen is lost, semen is wasted, it won't come, nobody will know. It will be known only when it is stored in females. It will be known then. So exposing mediator is Shakti. Because it reveals the power of Shiva.

ALICE: You see, what you just said there is the exact explanation to the Shiva *lingam* sitting in the *yoni*. Shiva is not exposed, only his *lingam* is exposed and only because of the fact that it is in the *pranali*.

LAKSHMANJOO: Yes.

ALICE: And in the world, you are looking and all you see is the *lingam*, you don't see the rest of Shiva. So that only by the power of Shakti as the *yoni* can Shiva be felt.

LAKSHMANJOO: Or exposed and experienced. Shankaracharya has also written in one of his verses, *shiva shaktya yukto yadi bhavati shaktah prabhavitum*: "If Shiva remains with Shakti, then he becomes capable of creating this universe."

ALICE: That's the first verse of *Saundaryalahari*.

LAKSHMANJOO: *Saundaryalahari*. He cannot move even one blade of grass without the power of Shakti. The power of Shakti creates this whole universe, exposes it. This is the commentary of Lord Shiva done by Shakti. Lord Shiva is exposed by Shakti. If there were not Shakti, Lord Shiva couldn't be exposed, couldn't be realized or perceived. In the same way your master, Swami Rama, was here, everybody knew him, but you exposed him for the whole world.

ALICE: They didn't really know him. They don't know you either, Swamiji. Now what about the Krama system?

LAKSHMANJOO: The originator of the Krama system was Erakanatha, Shivananda Natha. Nickname is Shivananda. Shivananda Natha was his name from his immediate disciples.

ALICE: Is there a book, is there a *shastra?*

LAKSHMANJOO: Yes, it is called *Krama Stotra.*

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LAKSHMANJOO: Lalitaditya is named by Abhinavagupta. Lalitaditya was king of Kashmir some time ago. Abhinavagupta has explained in his book, *Tantraloka,* how this Shaivism is called Kashmir Shaivism. Why only in Kashmir it appeared.

ALICE: Why is that?

LAKSHMANJOO: He explains that his previous

ancestor, whose name was Atrigupta, lived in the time of King Lalitaditya who ruled over Kashmir those days. King Lalitaditya was God-fearing and a spiritualist also. He was not only a king, he was God-fearing and he did *sadhana* also. So, he wanted to see saints. And Lalitaditya found that there was a spiritualist, Atrigupta, in Madhya Pradesh in central India, and he visited him. Atrigupta was married, but he was informed in Shaivism, in the Trika system. King Lalitaditya was impressed by his talk and invited him to his territory here in Kashmir.

ALICE: And then where was the source of the Trika philosophy, Swamiji? From the Aryans, from before Aryan system, Vedic system, China?

LAKSHMANJOO: I think it is explained by Abhinavagupta in his book that the source of Trika philosophy was begun with this *Yuga, Kali Yuga.* He says that, in *Tantraloka*, this doctrine of Shaivism lived in *rishis, munis,* in previous centuries, in their mouth. They didn't write it in book form.

ALICE: They memorized it.

LAKSHMANJOO: They memorized it. And they would make others, their disciples, also memorize it. They didn't want to publish it or write it. So the tradition of that philosophy was traveling like that, in those days, before this *Kali Yuga*. You know *Kali Yuga?*

ALICE: Yes.

LAKSHMANJOO: *Kali Yuga* appeared. They got distressed by this *Kali Yuga*. Then Abhinavagupta writes that Atrigupta was visited by King Lalitaditya here. He was provided with a big house by King Lalitadiya, in the Kashmir Valley. That is Lalitapura, today it is called Lyatapur. There was Srinagar, in those days.

ALICE: And that's where the word Lalita comes from, the Goddess Lakshmi, the Tibetan goddess Tara.

LAKSHMANJOO: Yes.

ALICE: Okay. So, the king set him up to do the writing, the chronicles, that the king would keep in his library. Was it in his big library monastery on the lake over here ?

LAKSHMANJOO: No, his library was situated there [showing on map]. Because town was situated there, not here.

ALICE: So even then the Trika philosophy was known.

LAKSHMANJOO: Yes, And in his dynasty, many generations after, in his dynasty, in dynasty of Atrigupta, Varahagupta was born. Here, in Kashmir.

ALICE: And he was Abhinavagupta's father?

LAKSHMANJOO: No, grandfather. Varahagupta's son was Narasimhagupta. And Narasimhagupta's son was Abhinavagupta.

ALICE: Were they in the court of the king?

LAKSHMANJOO: No, King Lalitaditya had provided them another palace, the old palace of King Pravarsena who ruled over Kashmir before Lalitaditya.

ALICE: So the Trika philosophy then had spread out of Kashmir and out across India by then.

LAKSHMANJOO: And in India it faded afterwards, because the predominant figure was carried here, in those days.

ALICE: What kept the predominance of it here, Swamiji? What maintained that dominance?

LAKSHMANJOO: Lalitaditya's invitation to him.

ALICE: The king.

LAKSHMANJOO: Yes, the support. The support of that king kept him here. He kept all his facility here at his palace and he lived and he adjusted those schools,

and other schools also. Because here was only one school of thought, you know? Not Krama system, not Spanda system. Atrigupta had Pratyabhijna system with him.

ALICE: So Atrigupta had the Kula system and the Pratyabhijna system. He did not have the Krama or the Spanda.

LSKSHMANJOO: Yes.

ALICE: Abhinavagupta added all the other systems. He expanded into the Spanda and the Krama.

LAKSHMANJOO: And he served many masters here. Because master of Spanda system was residing already in Kashmir.

ALICE: Swamiji, it says in some books in the United States that Abhinavagupta, in order to learn the Tantra, went to Bengal. That he traveled out of Kashmir into Bengal, and resided there for a time, and learned some of the Tantra in Bengal.

LAKSHMANJOO: That is true, that is true. He served all masters. And he collected all information of Shaivism.

ALICE: Shaivism then, was very prominent in Bengal, even then?

LAKSHMANJOO: No, only one part of Shaivism, dualistic Shaivism: *pāshupata.*

ALICE: Please explain *pāshupata* to me, Swamiji.

LAKSHMANJOO: *Pāshupata* is the dualistic thought of Shaivism. They adored. More predominance is put on worship. Rituals, disciplines, and service towards masters. These are predominant there.

ALICE: Not realization.

LAKSHMANJOO: Not, no, no, not realization. Because they think realization will come out of his own thought.

ALICE : Automatically?

LAKSHMANJOO: When your master is pleased with you, when you are observing the rituals according to the orders of your books, *shastras,* everything will come, by itself. And that is true. But this is not admitted by Abhinavagupta in his book. Abhinavagupta says, "No, realization should come within you. These rituals will maintain your discipline and keep you away from bad things."

ALICE: Separateness. They will maintain separateness.

LAKSHMANJOO: Yes, separateness. And you have to find out God realization with your own effort.

ALICE: But yet, he was not against disciplines.

LAKSHMANJOO: No, he was not against disciplines. Disciplines, first, first.

ALICE: But disciplines with a different meaning to the individual.

LAKSHMANJOO: Yes, according to the status of the individual's consciousness. There is *yama. Yama* consciousness is called—*yamas* are five: *ahimsa, satya, asteya, brahmacharya, aparigraha.* First *ahimsa.* Not to trouble others. It is not only eating meat, to tease others is also *himsa.* To trouble by action, by thought, that is also *himsa.* That should be avoided. So these things are outward *yamas.* This first *yama* is must. And the next is also you have to develop detachment towards worldly enjoyments—absolute complete detachment. Not outward detachment. Internal detachment. Internally, you must be detached. Externally, if you are attached, never mind. If you are externally attached—

ALICE: It's not what it seems to be.

LAKSHMANJOO: Yes.

ALICE: It is said that Abhinavagupta used to compose his own rituals for his disciples.

LAKSHMANJOO: Yes.

ALICE: When Abhinavagupta left, nothing?

LAKSHMANJOO: Books are here, books are here.

ALICE: He left his books, but then he left no main disciple?

LAKSHMANJOO: No, his chief, his immediate disciple was Kshemaraja. Another disciple of his was Yogaraja.

ALICE: Were they great men?

LAKSHMANJOO: They were devoted to Abhinavagupta. But not so great as Abhinavagupta.

ALICE: But they kept the tradition alive.

LAKSHMANJOO: Yes, yes. And generations after those two, Shivopadhyaya came into existence in Kashmir, about six hundred years ago. He was a Shaivite master, and generations after him. First Gopal, Gopal Razdan. And one of his descendants was Lassakak Razdan. And after that, perhaps three generations after that, Ishwar Sahib came into existence. But Ishwar Sahib was devoted to the Pratyabhijna system only. The other three he had not recognized. So, he was my great grand-master. My grand-master you know–your master's name, Ram. Ishwar Sahib told his disciples that he was not a perfect master, because he was writing only the Pratyabhijna school of thought.

ALICE: How about you, Swamiji? How do you feel about the total school of thought? You encompass it all.

LAKSHMANJOO: Yes, all. All in one, Krama system also must be there, Kula system must also be there, and Spanda also must be there, because on Spanda system, there is another master. He has compiled one hundred and twelve ways to find out the truth of internal being. And that book is called *Vijnanabhairava*.

ALICE: That's the one that you talked about in *Zen Flesh, Zen Bones*.

LAKSHMANJOO: Yes, yes, that's the one.

ALICE: Swamiji, what about the great teacher Abhinavagupta, that you talk about so much, where did he come from? He was such a great master of the Shaivite philosophy.

LAKSHMANJOO: He lived there at Gopi Tirth, master's place. He lived there.

ALICE: Where did he come from? Was he a Kashmiri?

LAKSHMANJOO: He was a Kashmiri. He was a genius, and he was not married, you see. He had no children. But he had women to attend him, because, you see, motherly assistance is not done by men.

ALICE: So he didn't hate women.

LAKSHMANJOO: No. He liked women. But he was not given to sex. But supersexual joy, yes.

ALICE: He was in an ecstasy. When I see the pictures of him, he looks ecstatic.

LAKSHMANJOO: Yes. He had acquired all those eight Yogic powers, all of them, in his lifetime, All of the eight powers.

ALICE: And he was famous throughout the land, wasn't he?

LAKSHMANJOO: Oh, yes, very famous.

ALICE: And then when did he leave his body, Swamiji? Did he die young?

LAKSHMANJOO: No, no, no. He died at the age of ninety-six years.

ALICE: Ninety-six years old. And he was well and hearty all that time?

LAKSHMANJOO: Well and hearty, no disease, nothing. Because he had experience of Yoga and he could induce Yogic medicines in his body. He never tried medicines. Yoga. Yoga alone.

ALICE: Just Yoga alone. And then he wrote these books on the Shaivite philosophy which you are translating.

LAKSHMANJOO: Not only Shaivite philosophy – he wrote books on music, books on art, books on drama, books on poetry.

ALICE: He was really creative.

LAKSHMANJOO: He was creative. He was a genius.

ALICE: Genius and creativity. And known throughout the land because of that. And now the books that you are trying to translate with some of your American students, which ones are they ?

LAKSHMANJOO: *Tantraloka* is one. *Tantraloka*, he wrote – he didn't write, he spoke. He explained and his disciples were noting down.

ALICE: Like a scribe.

LAKSHMANJOO: Yes. In thirty-seven days. Thirty-seven thousand *shlokas*. And he was just going on.

ALICE: That's like writing the *Encyclopedia Brittanica* in a week, isn't it!

LAKSHMANJOO: Yes. All his disciples were noting down.

ALICE: Writing as fast as they could —

LAKSHMANJOO: I think in those days there was shorthand also. Because they couldn't write so fast. So a type of shorthand was there.

ALICE: Then when he died, who took his place then, Swamiji?

LAKSHMANJOO: Kshemaraja was his chief disciple.

ALICE: And he lived a long time here in Kashmir?

LAKSHMANJOO: Yes. But he didn't live so long. Many generations after that one master came. His name was Goparashtha. Another master came, two generations after him, his name was Lassakaka. Another master came, his name was Mukundranath.

ALICE: Was the Shaivite philosohy already fully established when Abhinavagupta took his seat?

LAKSHMANJOO: Yes.

ALICE: It was well known then. When did Abhinavagupta live?

LAKSHMANJOO: In the ninth and tenth centuries A.D.

ALICE: Do you have any idea how old Shaivism is?

LAKSHMANJOO: You can't say definitely. It is very ancient thought. It is not a religion, I told you already. It is very ancient thought. It is explained by Lord Shiva himself, so it is as ancient as you find *Vedas*. It's called "above *rishi*" not conducted by human beings.

ALICE: So it was given by the Gods to the earth.

LAKSHMANJOO: By the Gods, yes.

ALICE: So it would have to be as old as the mythology of the world, then. And still being very clearly interpreted here.

LAKSHMANJOO: And the messenger and the interpreter was chiefly Abhinavagupta. Abhinavagupta has laid it down in clear words.

ALICE: So the greatest authority that has been shown in the world was Abhinavagupta. Well, Swamiji, Abhinavagupta lived so long ago, and now, hundreds of year later, you are the last living great authority on this Shaivite philosophy.

# Lakshman Joo — A Yogi of Kashmir

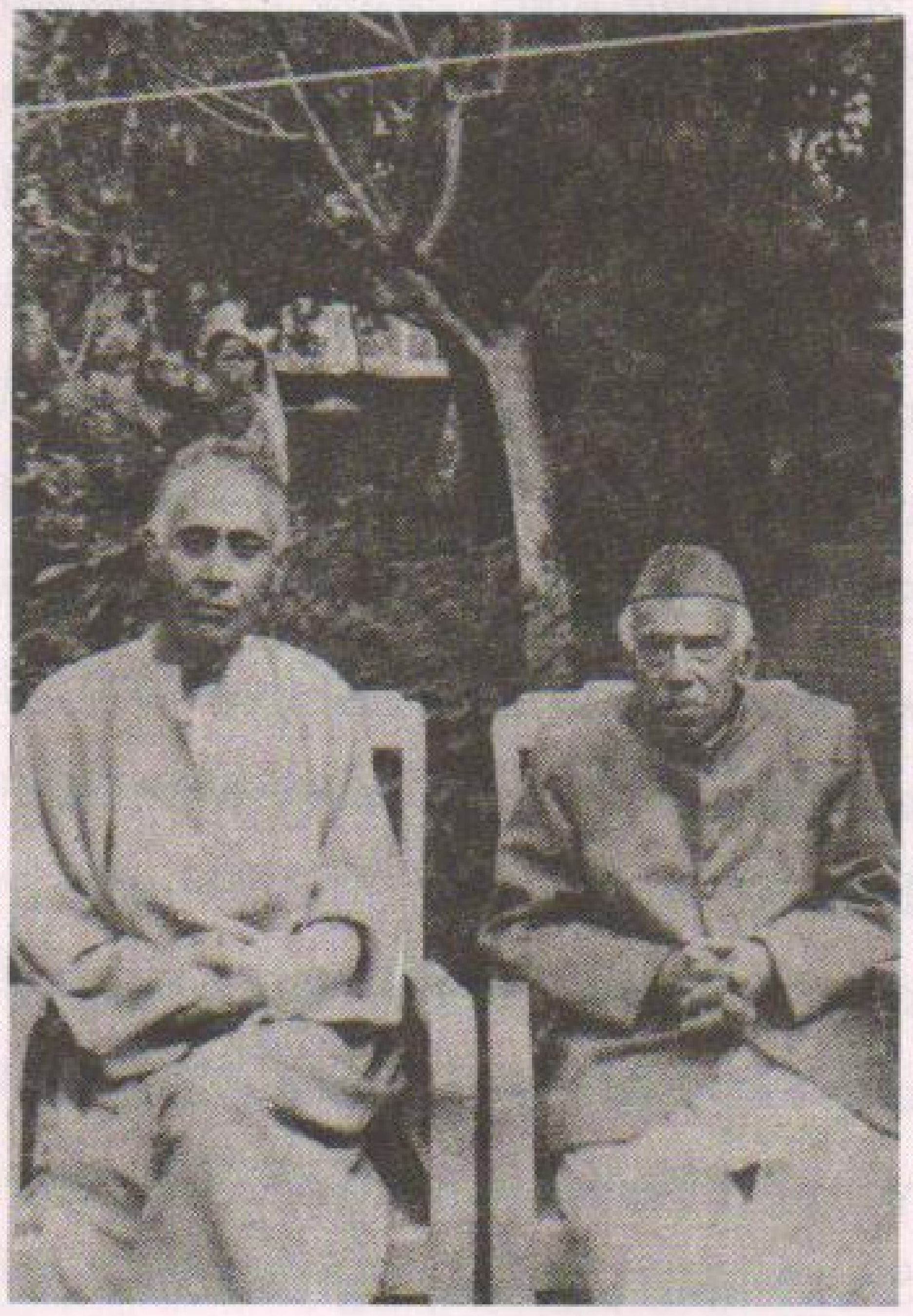
*Jaidev Singh*

*The late Thakur Jaidev Singh (1893-1986) was a renowned scholar who studied some of the important texts of Kashmir Shaivism under the guidance of Swami Lakshmanjoo at his Ashram in Ishber, Srinagar for several years. He published fully annotated translations of these texts in the light of the insights provided by Swamiji. This article, published in the January 1970 issue of the spiritual magazine, "The Mountain Path," was written by him to pay homage to Swami ji and introduce him to the readers of the magazine. We are reproducing the article here for its historical importance.*

I had a great desire to study the Shaiva philosophy of Kashmir. I struggled with some texts, but found that I could not understand them without the help of a teacher who was brought up in the tradition of the school. All the great savants of the Shaiva philosophy are dead and gone. The sole surviving exponent of this system is Shri Lakshman Joo, also known as Swami Ishvara Swarup ji. He was kind enough to accept me as his pupil and I learned much from him. As I came in contact with him, I found that he was not only a great scholar of Shaiva philosophy and could give a lucid exposition of the texts, but was also a great Yogi.

A brief sketch of his life may be of interest to the readers of 'The Mountain Path.'

He was born in 1907 A.D. in Srinagar, the capital of Kashmir.



His father's name was Shri Narain Dass Raina and mother's Shrimati Arnyamali. His father was the first man to introduce 'houseboats' in Kashmir. His family guru was Shri Rama. Shri Rama was the greatest exponent of Shaivagama, but more than that he was the greatest Yogi that Kashmir had known. In Srinagar, many stories are current about his *siddhis*. He had only to look at or touch a person, and he was bound to be a changed man. Such was the wonderful '*shaktipata*' that he wielded. Narain Dass had built a separate house for him where he could carry out his *sadhana* and teach the *agama* texts to his pupils. This is now known as Rama Trika Shaiva Ashram (located at Fatehkadal in Srinagar).

Naraindass approached Swami Ram to give a name to his newly born child. Swami Ji said, "I am called Rama; let this child be called Lakshmana". Lakshmana's leanings towards the higher life were marked even in early childhood. When he was three years old, his play consisted in making of a Shivalinga out of clay and worshipping it. At the age of five, he would sit down for meditation and while in this condition would now and then show signs of sudden

surprise. His parents were puzzled by the abnormal condition of the child and took him to Swami Ram. He said, "This boy was a great Yogi in the last life. His Yoga would be consummated in this life."

His *yajnopavita samskara* (sacred thread ceremony) was performed when he was a child of nine. Swami Ram taught him the *japa* of Gayatri mantra with *pranapana*, and also certain yoga practices according to the Shaiva discipline.

He was now sent to school. There he used to go into *samadhi* now and then. He was considered to be an abnormal boy by his teachers. One of his inquisitive teachers put him this question, "What do you notice in your state of absorption?" The boy replied in the Kashmiri language that he experienced '*Badi boda*' i.e. the Supreme.

One day his teacher asked him to do physical exercises. Instead of doing so, he formed a group of few students and started *bhajana* (devotional song). The teacher was furious and inflicted on him twenty-five strokes with a cane. The boy went back home, crying. Next day the teacher fell ill and had fever exactly for twenty-five days.

When he was thirteen years of age, his parents thought of arranging his matrimony. He came to know of it and said to his parents politely but firmly, "Kindly don't arrange my marriage. I have decided to remain a celibate all my life." His parents proposed his marriage a number of times, but knowing his firm resolve gave up for good the idea of getting him married.

His father fell badly ill and so asked his son to look after his business. He was in the pre-matric class, but had to give up his studies and look after his father's business.

As he was now free from the routine work of the school, he decided to study the Shaiva Shastra. Swami Ram, the greatest savant of Shaiva Shastra had attained *mahasamadhi* by now, but he had taught the Shastra to his devoted pupil Mahtab Kak, who was also assigned the task of guiding the young Lakshman into spirituality. So he started studying the Shastra under the guidance of Mahtab Kak.

But is was not only the theoretical side of the Shaiva system that he wanted to learn, he gave even much greater time to the practice of Yoga. He used to get up at 2 a.m. and practise Yoga till dawn. When he was fifteen years old, he had the experience of self-realization for the first time. After this he used to go into *samadhi* even while he was in his workshop. He now lost all interest in the workshop and neglected his business. His father reprimanded him many a time for this.

This put him in a quandary. He began to cogitate within himself, "On the one hand, there is the duty of carrying out the desire of my father, on the other there is the call of the Spirit. What am I to do ?" The call of the Spirit proved to be irresistible. He bowed to the inner monitor. In 1926, he took a lion's skin for his seat and left home without taking anything else with him. Finding him absent, his father started a search for him. A number of people were sent to different quarters in the city to find him, but without success. His brothers began to rummage among his books and papers, and found on a piece of paper the following note left behind by the boy:

"My dear brothers, I am leaving in search of the Supreme. Kindly take care of my parents."

The parents were in great mental anguish at the sudden departure of the son from home, and sent frantic telegrams and telephonic messages to friends and relatives. A formal request was also made to the Police to find out the whereabouts of the boy.

Next day his father received the following message from a relative in Sopore– "This morning I saw Lakshman going on foot to Sadhuganga Ashrama."

On receipt of this news, the parents went out posthaste to Sadhuganga via Sopore, and afther a few hours found the body seated on the lion's skin in deep meditation near a spring in a jungle. They sat there with heaving heart without disturbing the boy. When he returned to normal consciousness, he found his parents seated before him. They requested him to go back home. He said in grave and determined voice, "Now I cannot live in the home." His father promised to build for him an Ashrama in an unfrequented place in Srinagar itself. His father went back to Srinagar, and started building an Ashrama for him (in Namchibal).

Lakshmanjoo meanwhile came and began to live in a village, named Danyahama, in Harwan, near Srinagar. After four months, his Ashrama was completed, and he moved into it. Now he started learning Sanskrit grammar and Shaiva scriptures from the reputed scholar, Shri Maheshwar Razdan. He studied Shaiva scriptures under his guidance for seven years, and became thoroughly proficient in these.

In 1934, Lakshman Joo built an Ashram for himself on a site between Nishat and Shalimar. It was named Ishvara Ashrama.

Now Lakshman Joo's father retired from business, divided his property equally among his sons, and came to live with him along with his wife.

In 1946, his mother fell seriously ill. He nursed her assiduously for two years. She passed away in 1948. Six months later his father also passed away. Lakshman Joo has always been devoted to his parents, and performs their *shraddha* every year with great earnestness.

He has ungrudgingly taught the scriptures to many seekers after Truth. He taught Brahamsūtras to Shri Nilakanthananda Sarasvati in 1954. The present writer had also the benefit of learning Shaiva Shastra at his feet. He has taught Shaiva philosphy to Miss L. Silburn of Paris for a number of years. She has translated into French many books on Shaiva philosphy. The translation of Parmarthasara and Vijnanabhairava have already been published. The present writer has translated Shiva-Stotravali of Utpaladeva and Sambapanchasika into Hindi, and has edited Abhinavagupta's commentary on the Bhagavad-gita.

In 1959, Shri Lakshman Joo disposed of his old Ashrama at Ishvarashrama,(Ishbar) and built a new smaller Ashrama near Nishat gardens, and now resides there.

Maharaja Karan Singh of Kashmir had no male issue. His mother expressed a keen desire to Shri Lakshman Joo that she should be blessed with a grandson. She had the blessing of the Yogiraja, and the Maharaja is now a proud father. The Maharaja in gratefulness has promised to open a Shaivashrama in the Gupt Ganga temple. *(Maharaj Karan Singh ji has since constructed a Mathika in Gupta Ganga where Swami ji used to give lectures on Kashmir Shaivism on every Sunday).*

Shri Lakshman Joo is a great scholar, a great man and a great yogi. As a man he is upright, humble and extremely generous and kind. Hundreds flock to him with their tales of the woe every Sunday, and he tries to help everybody.

As a yogi, he is greatly advanced. He lives mostly in *pramatriabhava* (in the full state of a knower). He is a great admirer of Ramana Maharishi and says he visited the Ashrama of the Maharishi once when he was alive. His exposition of the Shaiva texts

is backed by his personal experience and therefore comes home to the students as a living, vibrating truth. We are really fortunate that there are yogis like him stilll alive in our land.

His teachings may be summarized thus:

Parama Shiva or Supreme Reality is both static and dynamic. The dynamic aspect of Parama Shiva is known as Shakti. The entire manifestation is a play of his Shakti. The world is not an illusion but an epiphany, an expression of Shakti. The manifestation of Shakti is in subtle and gross forms. Puryastaka i.e. the subtle body consisting of 5 *tanmatras, manas, buddhi* and *ahankara.?*

There are two areas of manifestation—the downward area and the upward area. In the downward area, Shakti plunges into the grossest form. In the upward area, Shakti rises towards self-realization, towards the Supreme. The downward area is the *vilaya* or the veiling of the divine. The upward area is the *anugraha* or grace of the divine. In the upward area divinity is slowly but surely unfolded. In this upward area one should do his level best to realize the divinity within him.

For the averege man, the best means for ascending on the spiritual path is to find out a competent guru or spiritual guide and take initiation from him.

*Japa*, constant awareness and *dhyana* or meditation are the best means for self-realization.

One should learn *manasa* (mental) *japa* of a mantra from a guru and practise it assiduously. This mantra will open the door to Parama Shiva. The mantra has, however, to be given by one who can transfer spiritual power, known as *'Shakti-pata'*.

Constant awareness is the best means to the unfoldment of the spiritual consciousness, known as *'unmesha'* or divine-consciousness.

So far as *dhyana* or meditation is concerned, the best is the meditation on 'Shivo'ham' or 'I am Shiva'. I am not the body or the emotions or the thought but I am Shiva Himself. One should concentrate on this thought in *hridaya* or the spiritual center. This is a mental concept no doubt, but this will dissolve all other *vikalpas* or mental concepts, and finally disappear itself. The aspirant will then have realization of the true Self within him.

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"Let Shiva, who is my own nature, bow down to his real nature, Universal Shiva, through his own Shakti (energy) for the removal of bondage, and limitation which is none other than Shiva."

*- Ishwaqrswaroop Swami Lakshmanjoo*

# HOMAGE TO GURU-SHAKTI

*Pran Nath Kaul*

Shiva or the Ultimate Reality is pure and absolute consciousness pervading everything in the universe. This is the essence of Kashmir Shavisim, according to which there is nothing beyond Shiva, the whole world of differentiation being but His expression or manifestation. This concept of God as all-pervasive consciousness is indeed unique. It implies that all existence is one and indivisible with universal consciousness forming the ground of individual consciousness. Everything that exists in the cosmos, in all the *bhuvanas*, is according to it, an embodiment of divinity. As it is the Guru who makes us realize this truth, he is regarded as divine in the non-dualist Shaiva tradition of Kashmir. He is divine because he orients our mind toward the essential divinity that underlies all animate and inanimate objects. That is why the sages regard the Guru as none else but God in human form. It is through the Guru's immense compassion and grace that one can attain God as destination of one's spiritual journey.

The Guru is thus our greatest benefactor. In fact, he is our very life-line when we are in doubt or distress, not knowing in which direction to go or what to do. That is precisely what our own great Gurudev (Swami Lakshmanjoo) was to us — his devotees and disciples. To us he was the *prāna vayu* or the vital air without which it is impossible for one to survive. His holy feet were the shelter for everyone who came to him in desperate need of spiritual upliftment, whatever his caste, creed or colour.

When we think of him, we understand why our sacred scriptures have likened the world to an endless and immeasurably deep ocean and the Guru to the ship that enables us to cross it and reach our destination on the other shore, howsoever stormy the weather may be. And he does so out of sheer compassion and love. He is thus a saviour of mankind, as our great Guru Maharaj indeed was.

Another metaphor often used to describe the Guru is that of the sun. As the sun dispels the darkness that envelops the earth during night, the Guru dispels our ignorance and fills our whole being with the effulgent light of his knowledge. There are moments in our life when we feel completely lost and grope to find our way through a maze of conflicting thoughts and confusing doubts. In such moments. it is the spiritual master to whom we look for deliverance. And if we are sincere in our approach and true in our intentions, the Guru does come to our rescue with his deep insight and clear vision and help us out of our predicament.

In such situations we must take the Guru's word to be of utmost importance as it can provide us the spiritual solace and succor that we so badly need. It bestows upon us the peace and tranquility of mind in which all our conflicts and dilemmas can be finally resolved, all tensions can disappear. That is why the Guru's word is regarded to be as holy as the holiest of scriptures. It is the source of peace and enlightenment and has the power to liberate us from our limitations. His speech is like a river of nectar, refreshing and rejuvenating, redeeming us from our baser instincts.

It would be appropriate here to quote a verse, the very first *shloka* of *'Gurustuti'*, which is a hymn written

by the late Pandit Rameshwar Jha in praise of Gurudev Swami Lakshmanjoo Maharaj. It reads as follows:

गुरुशक्तिर्जयत्येका मद्रूपप्राविकासिका।
स्वरूपगोपन व्यग्रा
शिव–शक्तिर्तिता यया।।

[Victory unto that peerless Guru-shakti which reveals the self in its true nature and which conquers that *Mayic* energy of Shiva that invariably tends to hide them from us].

The great saint-poet Kabir also says something similar in one of his couplets :

"Guru and Govind (God), both are standing before me. Who shall I entreat? I would rather surrender my ego at the feet of the Guru who showed me the way to God."

*Guru-shabda* or the word of the Guru is like the churning-stick and rope. It churns the mind of a spiritual aspirant so that *shuddha-vidya* or pure knowledge about his real nature is revealed to him. The Guru impresses it upon the disciple that his true self is distinct from his physical body, which is but a bundle of flesh and bones covered by a thin decorative cover of skin.

In his teachings our Gurudev Swami Lakshman joo, used to lay stress upon proper interpretation of the non-dualist tradition of Kashmir Shaivism. "The world", he would say, "is as real as its creator—Shiva. How could he who is the ultimate reality have created an unreal world?" As Shiva pervades the entire phenomenal world, he would explain, there is nothing for us to renounce or gain. All that we need is to realize that our true identity is one with Shiva. One of the practices he would suggest for this was to concentrate on the junction of the exhaled and inhaled breath. This he said, came under the *āṇava upāya* — one of the means to achieve the unity of our individual consciousness with the universal consciousness and to identify ourselves with our essential Shiva nature. That is also what the term *"svastha"* connotes. It means to repose in one's own *"svabhāva"* or *"svaroopa"*.

Another point that Gurudev would put across was that Kashmir Shaivism tends to internalize outer modes of worship. At the same time he would make it clear that actually there is nothing like "inner" and "outer". Using the analogy of a house, he would say that it is made of four walls. If we remove the walls there is nothing that we can call "inside" or "outside". In this context he liked to recite the following verse :

नीलहर्षादि भेदेन
यत्बाह्याभ्यंतरंजगत्।
अहम् इत्यामृशन् पूर्णो भैरव:
समुदाहृत:।।

There is no difference between *"aham"* and *"idam"*, the inner world and the outer world. *"Aham idam, idam aham"* - "I am this" and "this I am".

Similarly about time he would say that there is nothing like linear or chronological time. Time cannot be divided into past, present and future. It is all one continuous flow, but just as there are waves in the ocean we feel that time passes. But the waves are only appearances, the ocean is the reality.

Today, as we are celebrating the birth centenary of our most revered Gurudev, Swami Lakshmanjoo Maharaj, these thoughts flood my mind. He was undoubtedly Shiva in human form, the embodiment of love and compassion, a *yogi* and a *gyani*. Let us reiterate today over deepest devotion to his lotus feet and rededicate ourselves to his cherished mission of making the non-dualist Shaiva philosophy of Kashmir accessible to all who are interested in it.

# LIVING GRAVES

By George Bernard Shaw (1856-1950)

We are the living graves of murdered beasts,

Slaughtered to satisfy our appetites.

We never pause to wonder at our feasts,

If animals, like men, can possibly have rights.

We pray on Sundays that we may have light,

To guide our footsteps on the path we tread.

We're sick of war, we do not want to fight

The thought of it now fills our hearts with dread,

And yet – we gorge ourselves upon the dead.

Like carrion crows we live and feed on meat,

Regardless of the suffering and the pain

we cause by doing so, if thus we treat

defenceless animals for sport or gain,

How can we hope in this world to attain

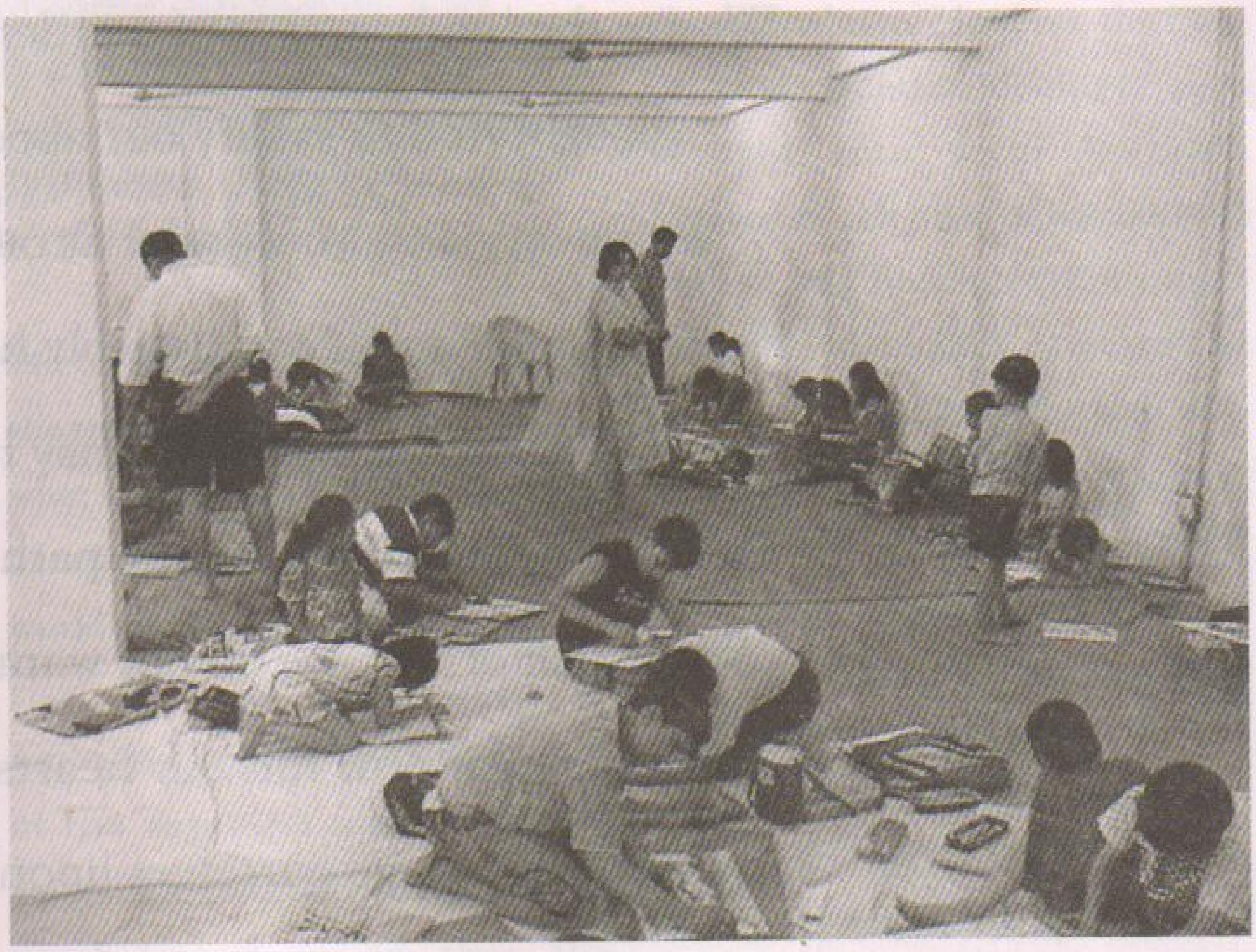
the PEACE we say we are so anious for.

We pray for it o'er hecatombs of slain,

to God, while outraging the moral law,

thus cruelty begets its offspring – WAR.

# Children's Painting Competition Evokes Great Response



Aesthetics and Kashmir Shaiva philosophy are closely related, and according to this philosophy, the whole world is a painting of Lord Shiva -- an expression of His divine creativity. With a view to developing aesthetic sensibility and creativity among children, the Delhi Kendra of the Ishwar Ashram Turst had organised an on-the-spot painting competition of children at its Sarita Vihar premises on May 7, 2006. The competition was held as part of the Birth Centenary Year celebrations of Ishwarswaroop Swami Lakshmanjoo

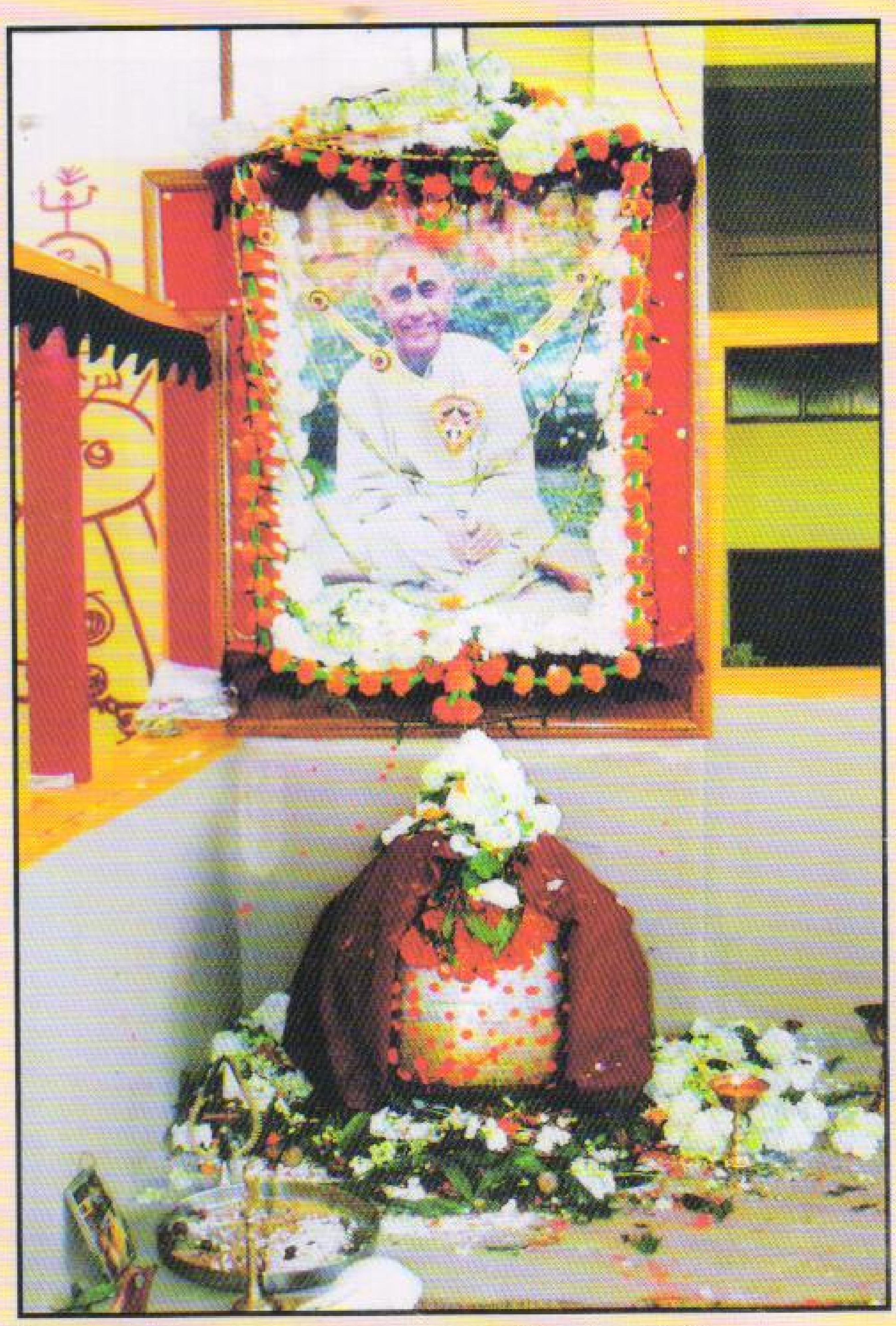
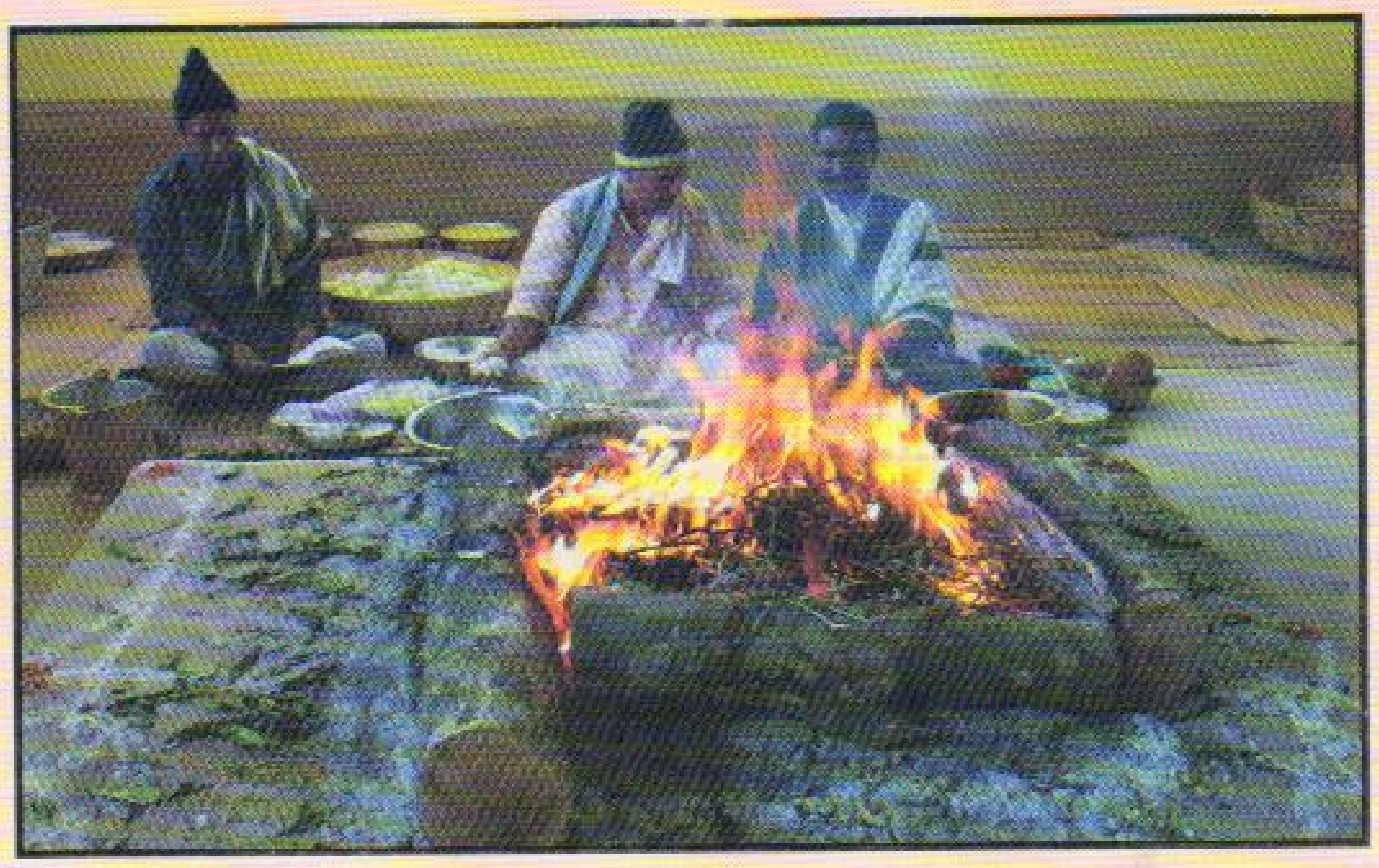
The competition evoked a great response. It was indeed a pleasure to see eager and enthusiastic children turn up in great numbers with their paint brushes and colour boxes to take part in this event. The young participants first paid obeissance to Swamiji in the Puja Hall and then went to Amriteshwar Bhairav temple to have *darshan* of the deity installed there recently. After that the organisers from the Kendra provided them with Sheets of drawing paper and assigned copics to them on the spot. For the next one and a half hours, the children were totally immersed in displaying their creative talents. The results were spectacular.

Renowned artist and National Award Winner Shri Veer Munshi, who came at the Ashram's request to adjudge the prize-winning enteries, found it difficult to make his decision, Each entry, he noted, was unique in its own way, with several colours and figures inviting full attention and appreciation. Keeping the merit of the entries in view, the organisers from the Kendra decided to give prizes to all the aspiring artists who participated in the competition, in addition to the enteries adjudged as the first, second and third in the various age groups.

The Ishwar Ashram Trust can not but express its thanks to the SOS Childrens Village, Vishwabharti Public School, Noida and other schools of Delhi, Faridabad and Noida for asking their children to participate in the competition the competition. With their cooperation the event was indeed a great success.

*- Anjana Dhar*
*(Convenor)*

# Birth Centenary Celebrations - A Photo Feature
## Kashmir

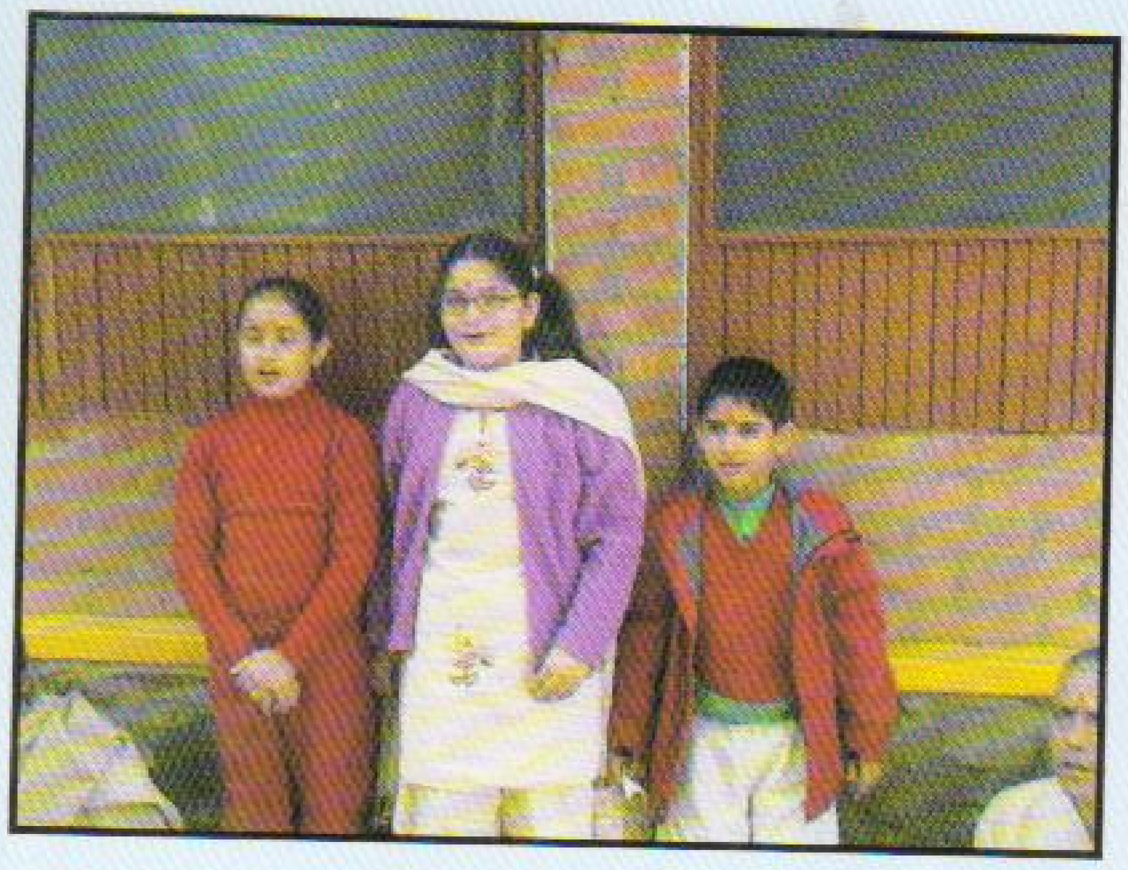
Mahayajna being performed
at Ishwar Ashram, Ishber

Devotees performing puja
at Shankar Pal

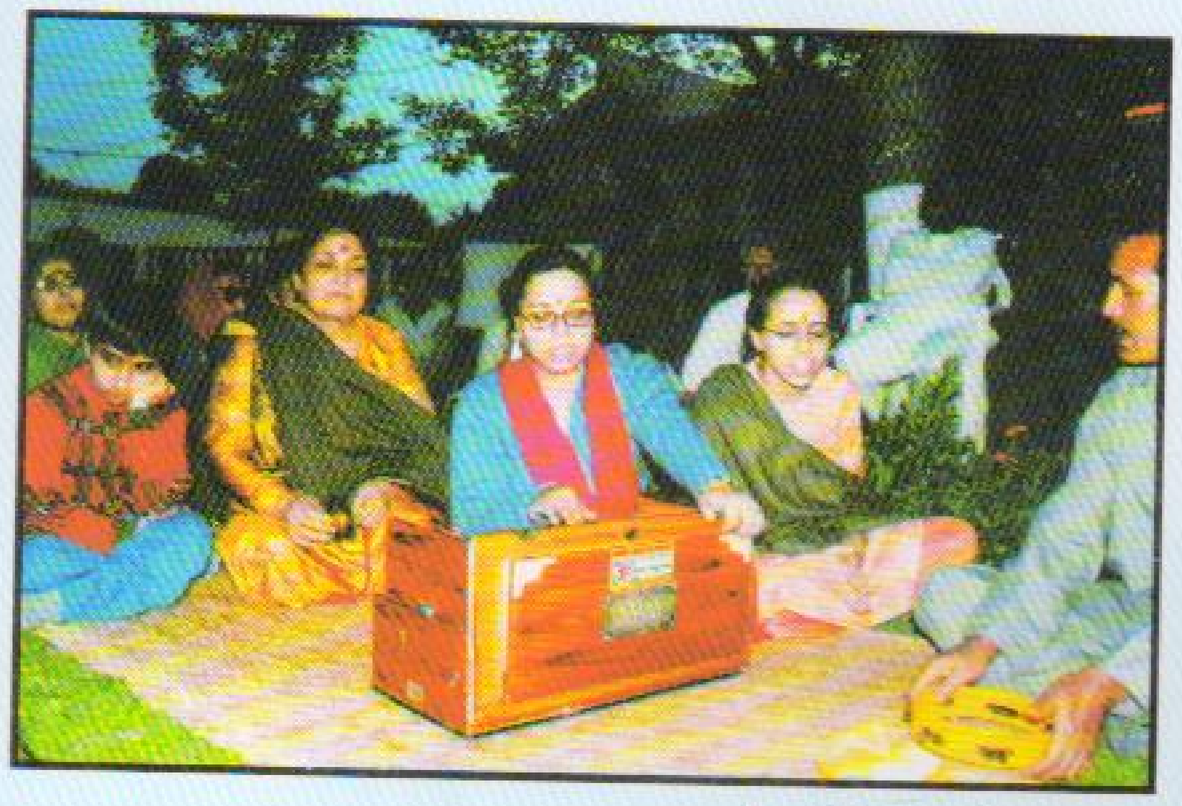
A group of devotees at
Sadhu Ganga

Group Photograph at the base of
Mount Mahadev

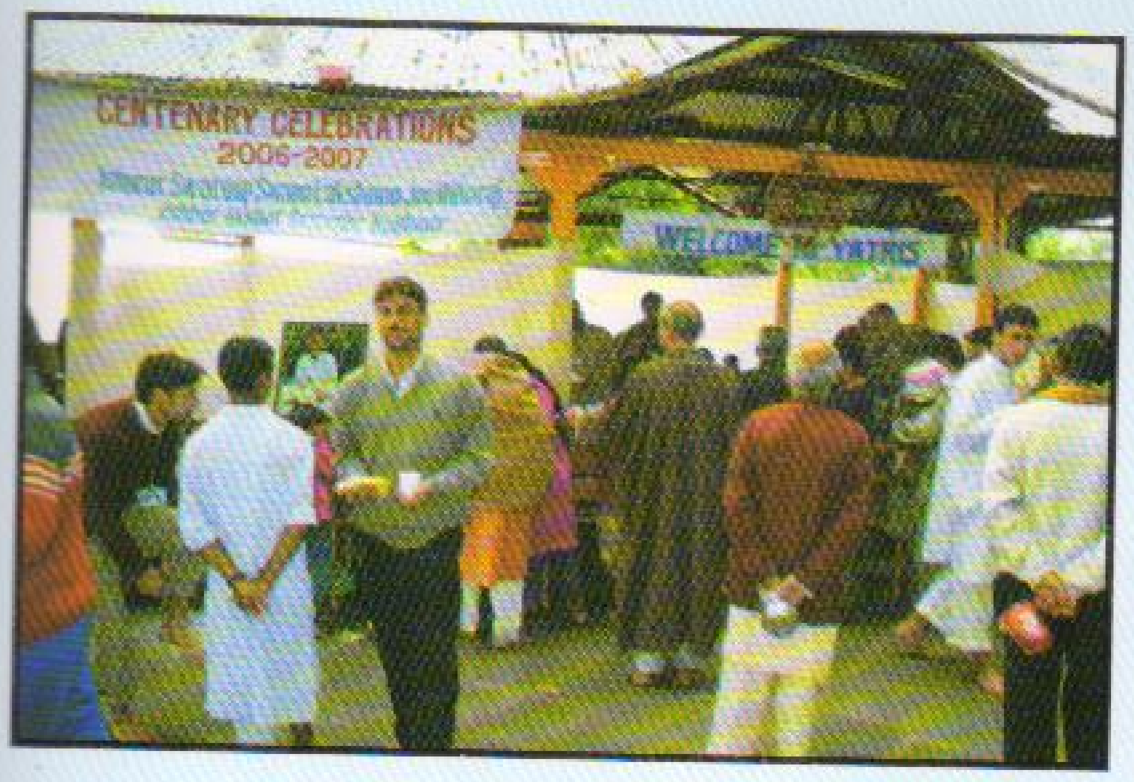
# Birth Centenary Celebrations - A Photo Feature
## Kashmir



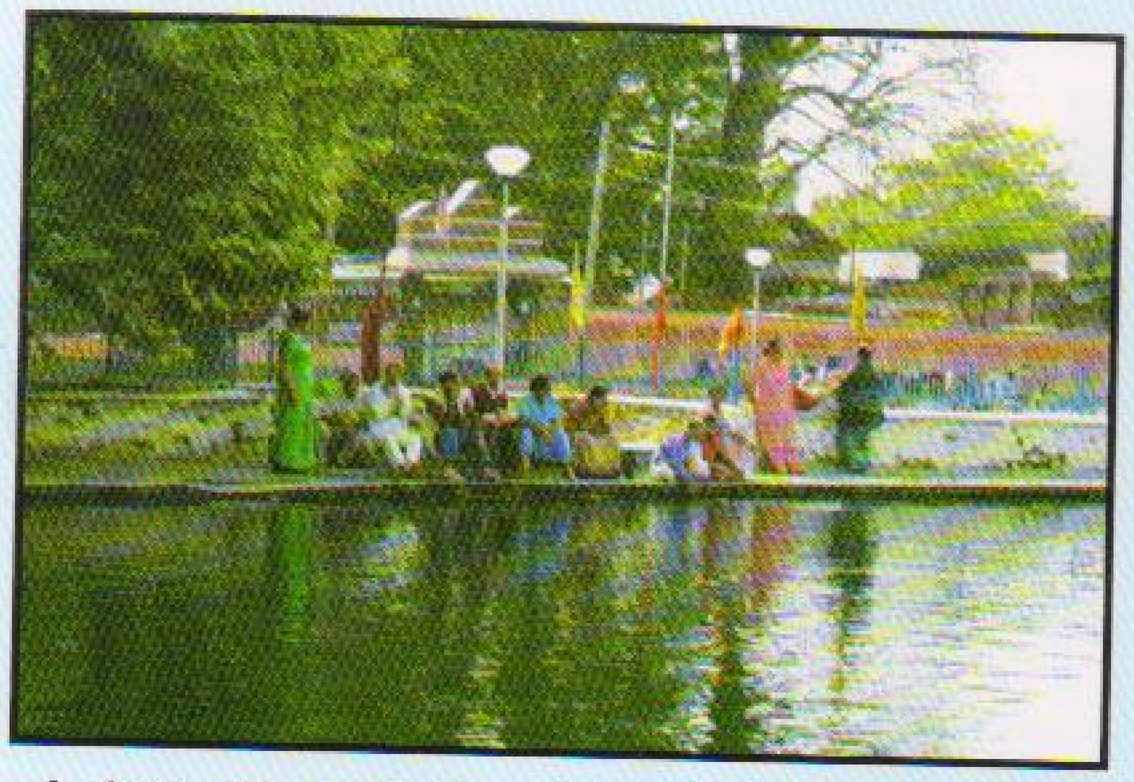
Children reciting Shlokas at Ishwar Ashram, Ishber



Ladies singing Bhajans at the Ashram

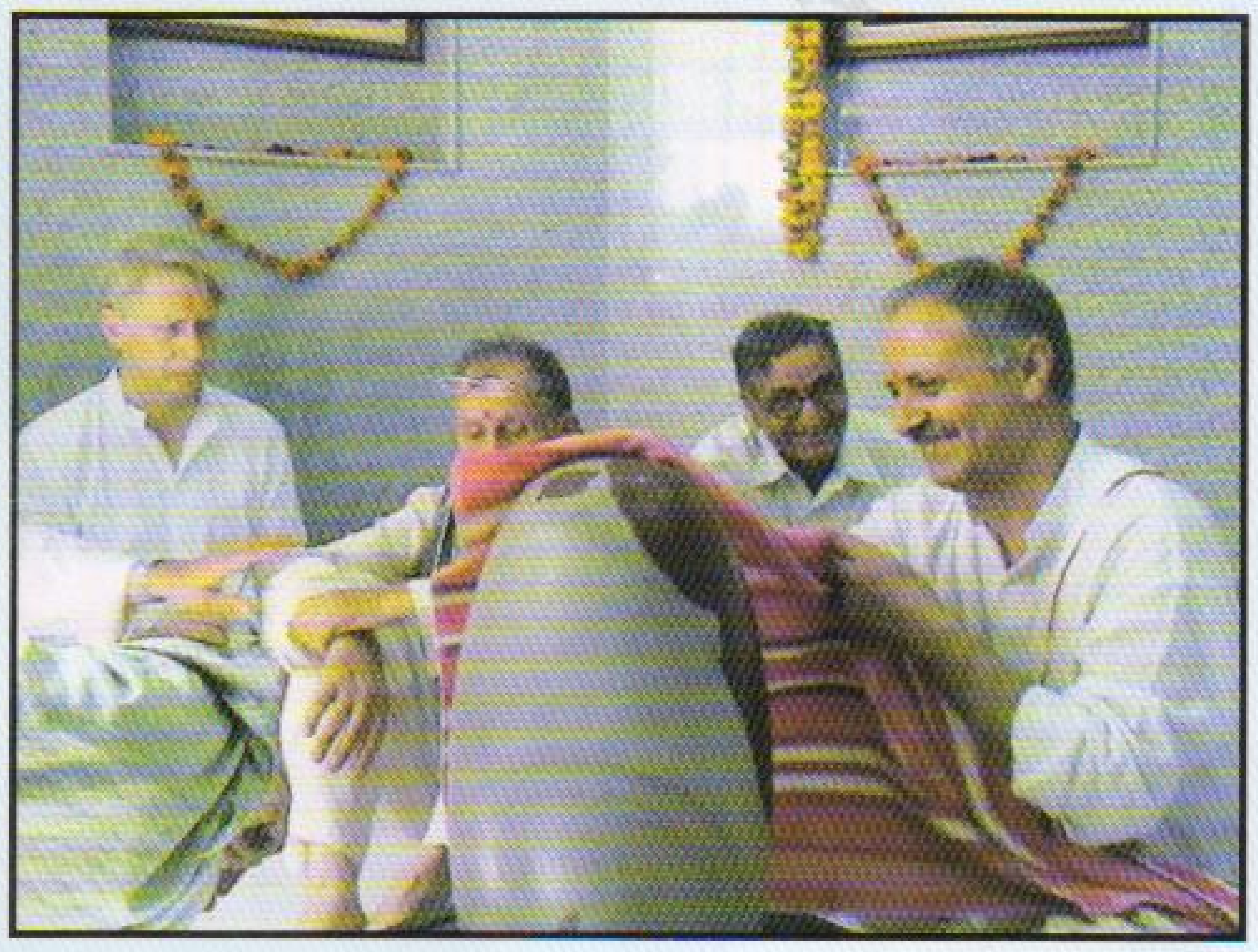


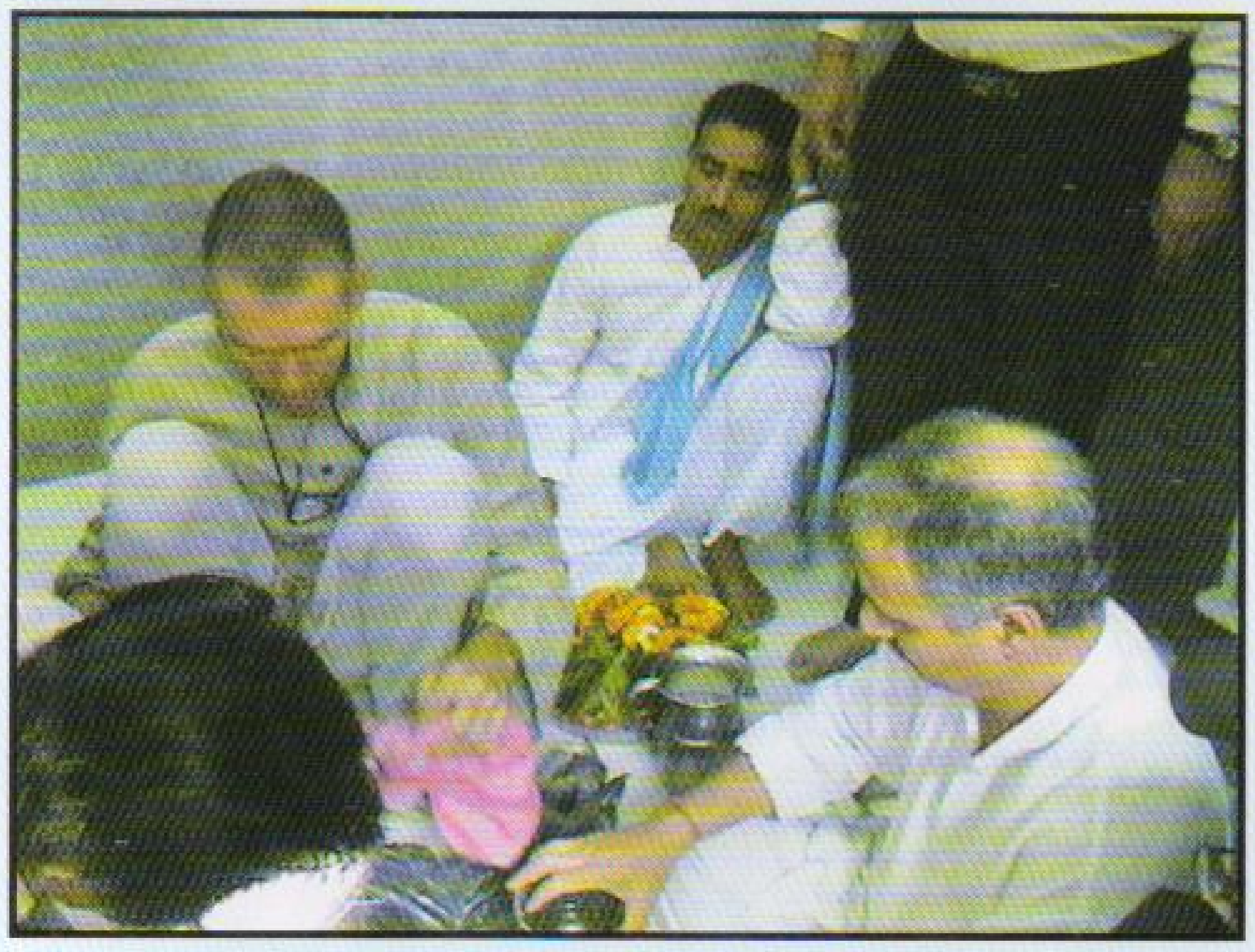
Ashramites distributing Prasad among pilgrims at Kshir Bhawani on Jyeshtha Ashtami

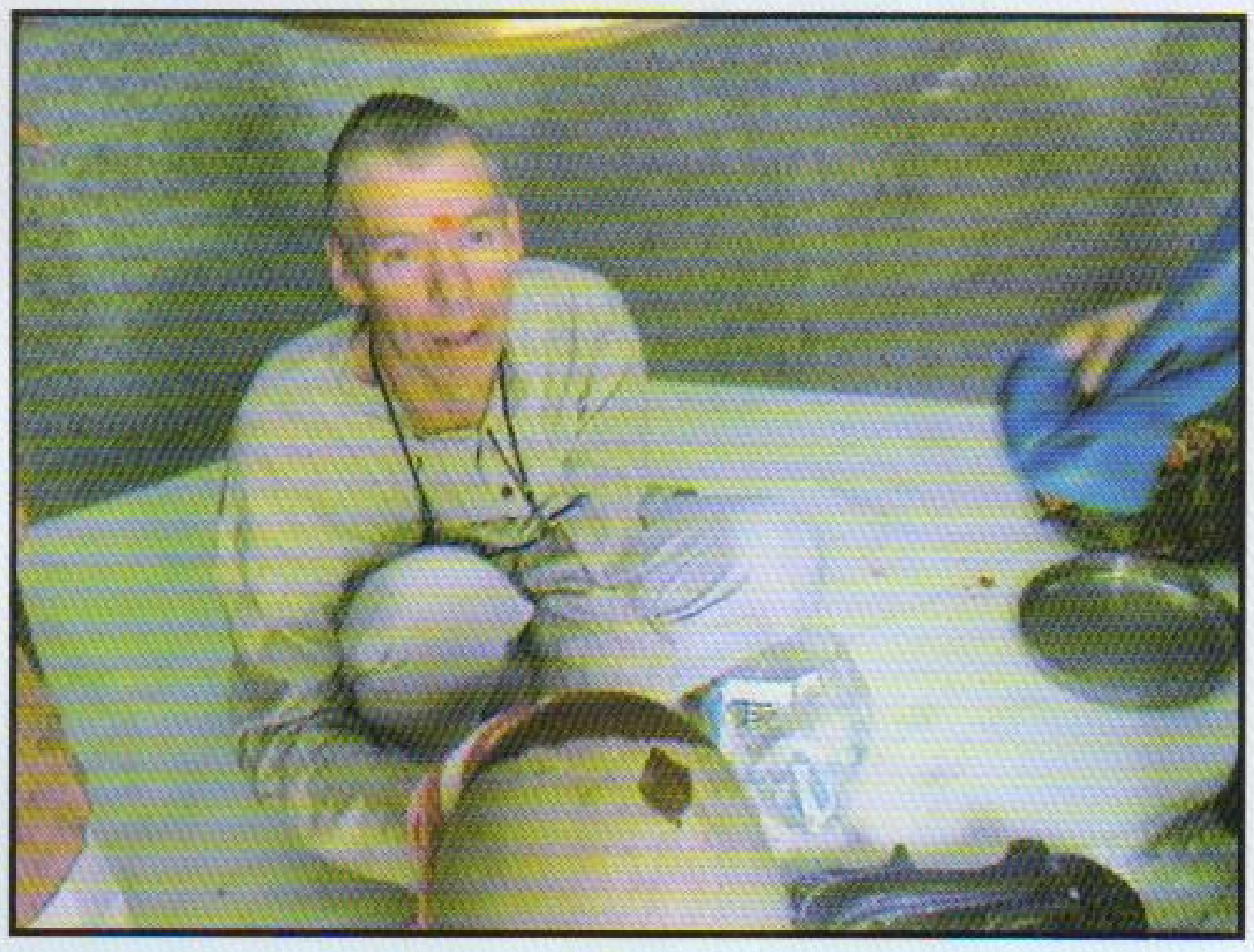


Ashramites at the Holy Tirtha of Mattan

# Birth Centenary Celebrations - A Photo Feature
## Delhi





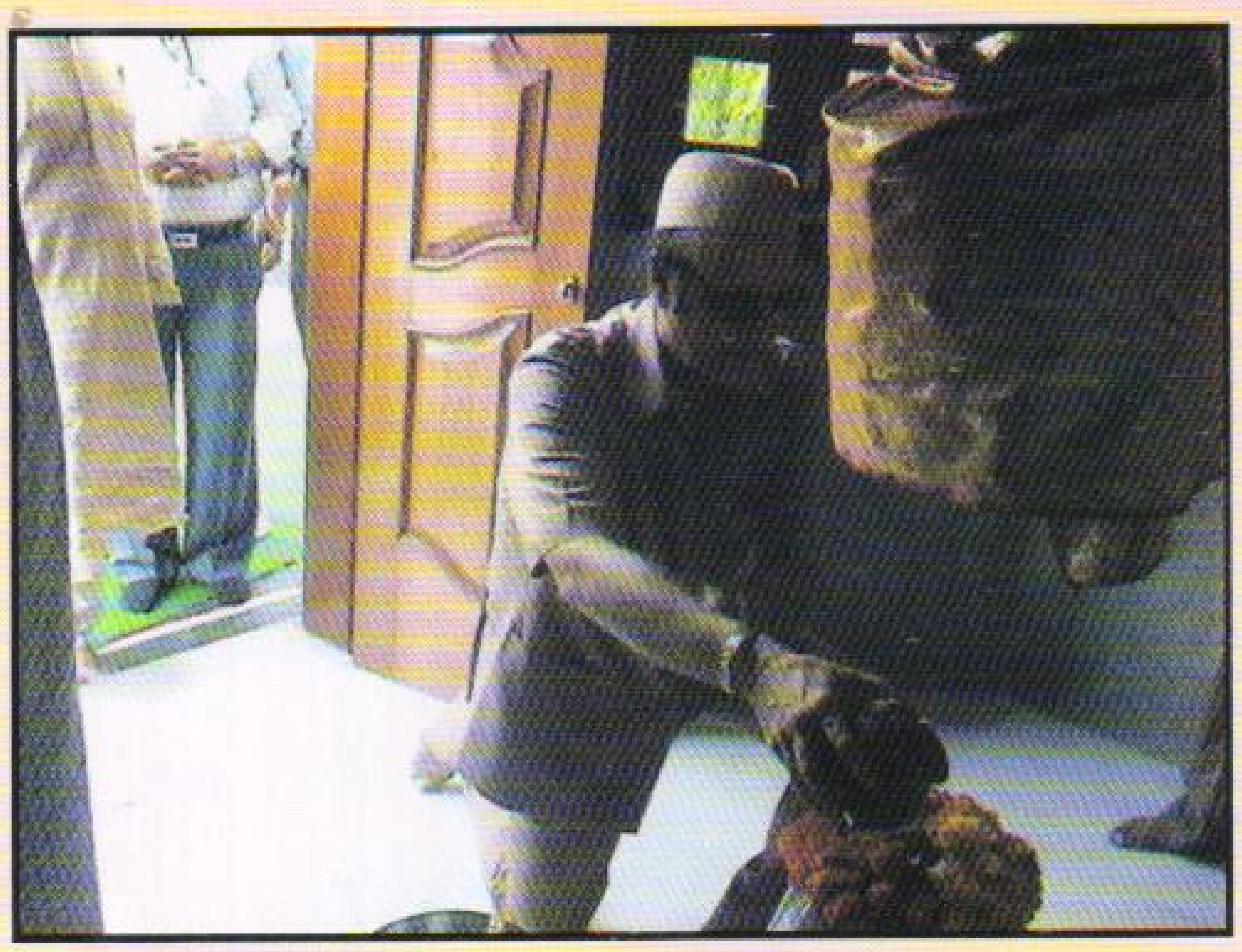


Amriteshwar Bhairav Linga Pratisha in Amriteshwar Bhairav Temple

Devotees Partaking Prasad at the Linga Pratishtha Ceremony

# Birth Centenary Celebrations - A Photo Feature
## Delhi

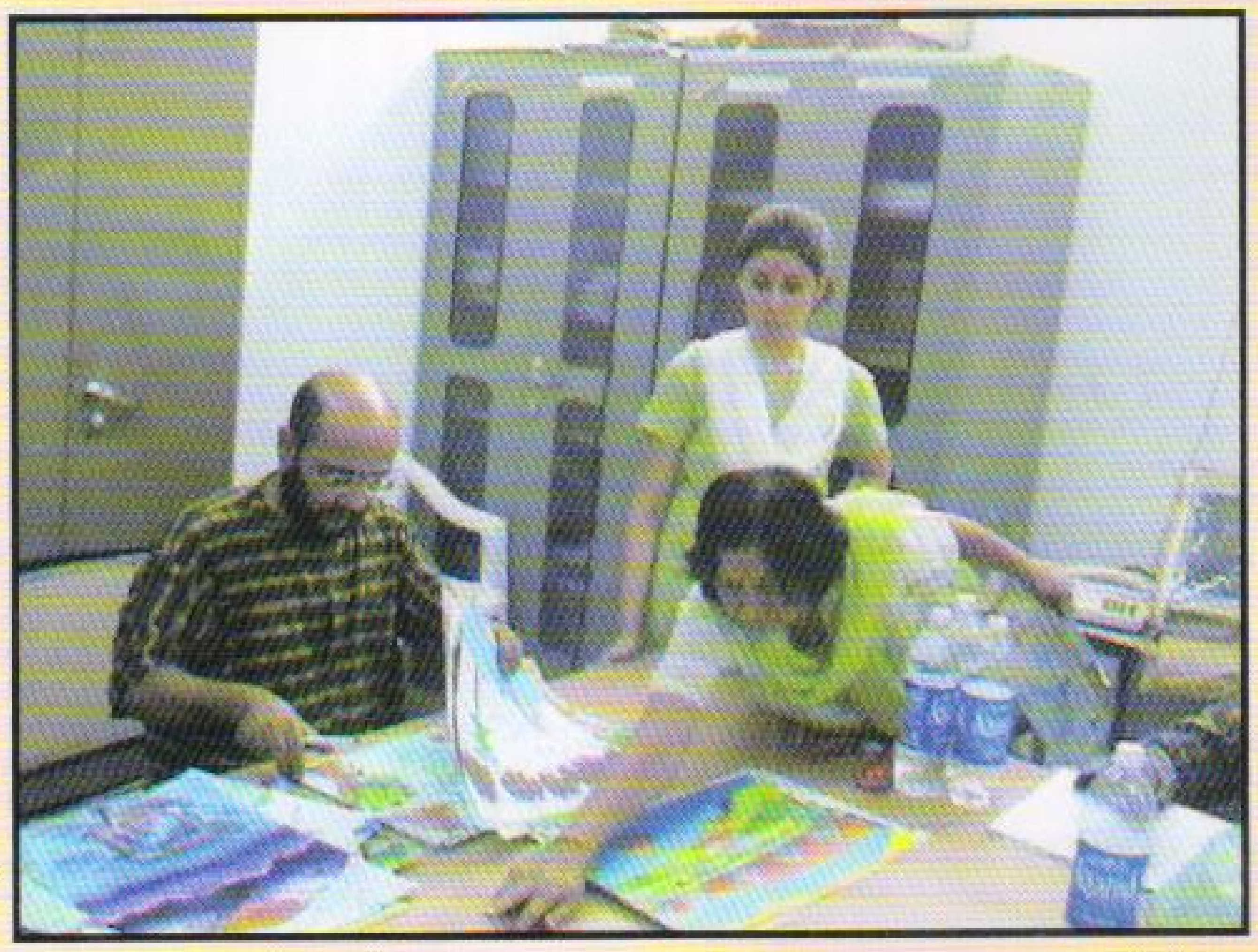
### "Varsh" Ceremony of Ishwarswaroop Swami Lakshmanjoo

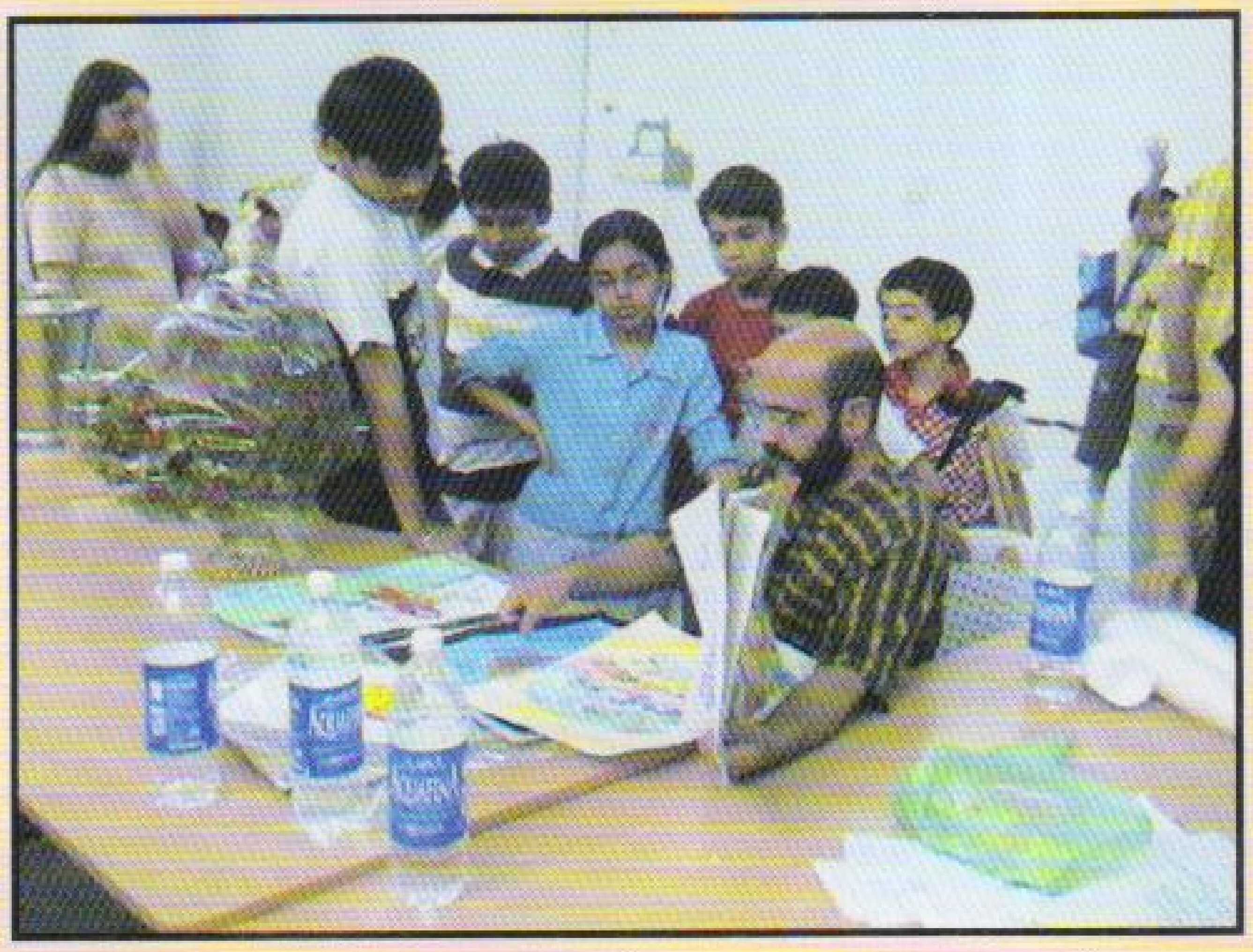


Dr. Karan Singh offering worship
at Amriteshwar Bhairav Temple

Smt. Anjana Dhar welcoming
Dr. Karan Singh at "Varsh" Ceremony of Gurudev

### On-the-spot Children's Painting Competition

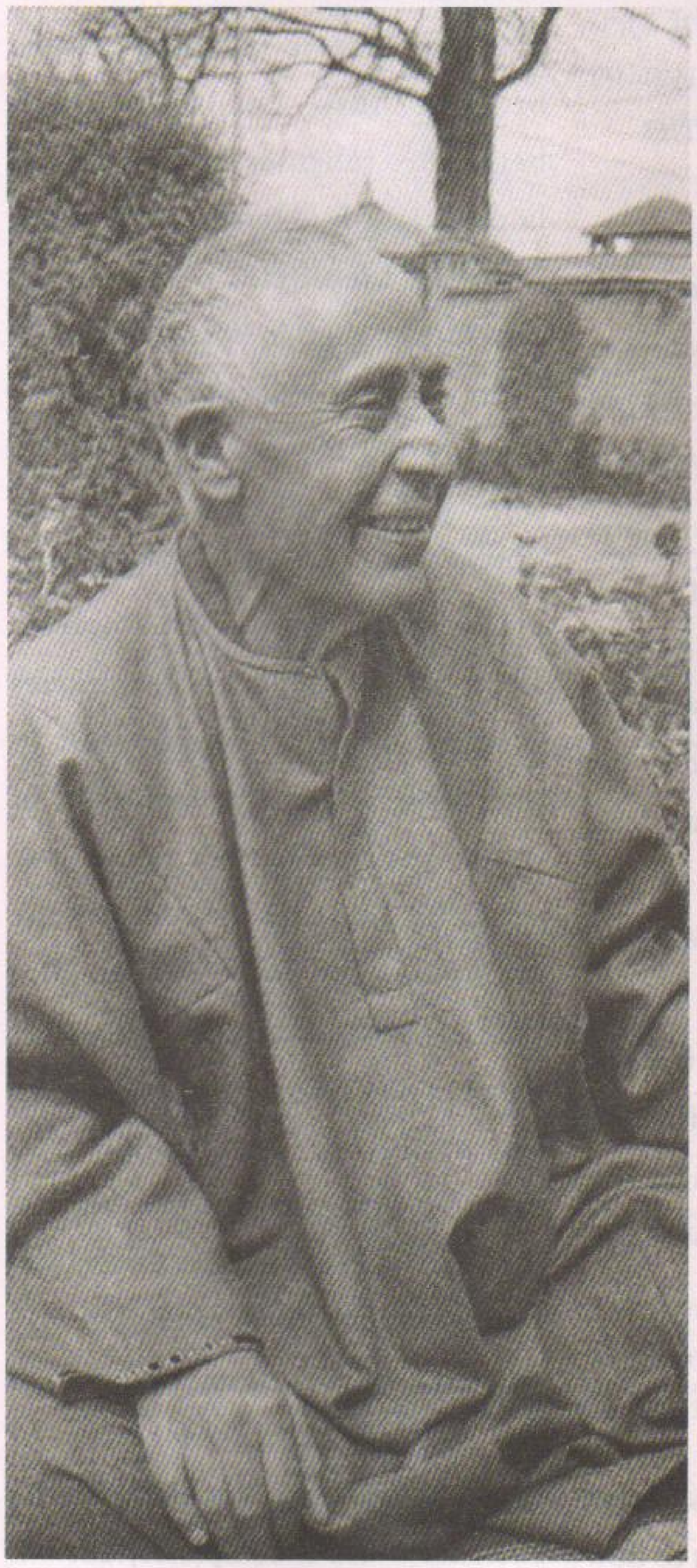




Eiminent artist Shri Veer Munshi adjudging the entries at the competition

A group photo of participating children and the organisers

# *A LITTLE GIRL'S HOMAGE TO GURUDEV*



*People are offering flowers*

*to worship you on your hundredth*

*birthday, Gurudev.*

*What shall I, a small child, offer?*

*(I'm myself a little flower, they say)*

*I'll offer you beautiful flowers*

*of a child's love.*

*People are singing hymns and chanting*

*shlokas*

*to praise you*

*On your hundredth birthday, Gurudev.*

*What shall I, a small child, sing ?*

*(I'm myself a little song, they say)*

*I'll bring on my lips a sweet song of a*

*child's devotion.*

***–Megha Wattal***

# The Yoga of Trika Praxis

*Motilal Pandit*

*An eminent scholar, Moti Lal Pandit has authored a number of books on Kashmir Shaivism and Buddhism. In this article he throws valuable light on the praxis of Trika Shaivism of Kashmir and shows in which respects its yogic practices differ from the Ashtanga Yoga of Patanjali.*

It was Patanjali who, for the first, gave a systematic shape to such diffused introversive practices that have been given the nomenclature of Yoga. Prior to the composition of the *Yogasūtra* by Patanjali, the diffused yogic practices were being adumbrated by the Upanishads as a means of arriving at such a state of experience whereby reality could be experienced at the deepest level of being. The aim of these practices was basically to orient consciousness in such a manner as would lead to its self-absorption and in terms of which any kind of linkage, through the senses, with the external world could be sundered. The new vistas that were opened by the renunciatory spirituality of Shramanism intensified the propensity towards inwardness. It had become a firm conviction among the seekers of liberation/truth by the time of the composition of the *Yogasūtra* (400 BC) that the wandering of existence from one life to another would continue till the time mind remained attached to what was external to it. It is this kind of apophatic vision towards the world that is responsible in giving rise to the psychology of renunciation, and which the author of the *Yogasūtra* wholeheartedly embraced. It is in the context of this psychological vision that the Upanishadic texts arrived at the conclusion that the problem of human condition can be solved only if attention is paid to find out as to how the mind functions or operates. It is upon knowing the nature of the mind that the solution concerning the problem of the existential situation of life would be found.

The Upanishads had, more or less, tried to understand as to how the mind functions. Upon analysing the operations of the mind, it was found out that the mind is like a wild horse and so is in need to be tamed. It is by training the mind that the cultivation of the soteric path would become easier and purposeful. Thus it is the ideology of asceticism that would prevail upon all such religious movements that would follow the Great Tradition. However, the roots of this ascetic ideology were brought into focus by such heterodox religious movements as Jainism and Buddhism. Both these religious ideologies came to the conclusion that it is through self-effort in terms of ascetical practices that the mind not only could be controlled, but also the soteric goal of liberation could be reached. It is under the impact of this ascetic ideology that the yogic techniques were so devised as would result in the controlling of the operations of the mind. At the very outset the author of the *Yogasūtra* defines the purpose of the Yoga as a specific kind of discipline oriented towards the suppression of the operations of the mind. It is through the ascetically oriented techniques that the Yoga system of Patanjali not only wants to control the mind, but also wants thereby to bring about such an inward transformation of consciousness whereby link with the external world is completely cut off. It is upon delinking the contact with the external world that there emerges such a state of self-absorption in terms of which consciousness is enabled to free

itself from the contents that it gathers during the period of contact with the world. It is this contentless state of consciousness that is identified with soteric liberation.

In contrast to this ascetically oriented Brahamanic path of salvation, there is the Tantric way that is completely opposed to any form of asceticism. The Tantrikas are of the view that it of no use to adhere to a practice that is based on self-denial. Instead of self-denial, we are asked to make use of the mind and the body in such a positive or cataphatic manner as would lead us to our goal, which is that of liberation. The Tantric way, thus, does not adhere to the ascetic principle of deprivation, viz., of not allowing the senses or the mind to function naturally and spontaneously. Instead, Tantrism believes in appeasing the senses and the mind by offering them what they demand. It believes that the mind or the senses, through appeasement, can be satiated to such an extent whereby unnecessary desires will not be given rise to. It is not, for example, by suppressing our sexual needs that we can transcend the appetite for sensual pleasures. It is by enjoying the sensual pleasures, so believe the Tāntrikas, that the need for such pleasures can be transcended. It is a view that is based upon the principle that says: poison kills the poison. It is in the context of such a vision of Tantrism that the use of five fobidden ingredients (*pañca-makāras)* has to be understood.

The Trika Śaivism of Kashmir, being Tāntric in origin and orientation, adheres to the above general framework of Tantrism. It means that the Yoga practices that the Trika system has prescribed are more in tune with Tantrism than with the ascetically oriented Yoga of Patañjali The first and foremost sign that differentiates Trika Yoga from that of Patanjali is the rejection of such practices that may be considered as being torturous. In practical terms it means that the Trika Yoga does not believe in the forceful suppression of the mind nor in such methods of concentration (*dhyāna*) that involve any kind of physical exertion. This differentiating mark between the two forms of Yoga tells its own story, which is that the Yoga of Patañjali is meant only for those who have renounced the world and not for the householders. In contrast to this, the Trika Yoga, being inclusive in nature, is so formulated as to be suitable both for the renunciate monks as well as for the householders. Since the Trika Yoga rejects the ideology of asceticism, it accordingly accepts both the wordly enjoyments (*bhukti*) as well as the attainment of liberation (*mukti*) as valid goals of life. It does not look at the sensual pleasures in opposition to liberation.

This understanding of sensual pleasures as not being opposed to spirituality is based upon the analysis that the desire for the delights of the senses will be lessened to the measure one ascends the spiritual ladder. What it means is this: the desire for sensual pleasures will begin to lessen once the yogi begins to experience the supersensuous bliss of the spirit. This does not mean that a Śaiva *yogin* is asked not to seek sensual pleasures upon experiencing the bliss of the spirit. He can seek sensual pleasures even after having tasted the flavour of spiritual bliss. This adumbration of sensual pleasures as not being negative or polluting is rooted in the understanding of a Śaiva *yogin* who sees his divine self, including the physical apparatus, as being the expression of the sportive activities of the Lord. While looking at the world, and thereby also upon his body-mind complex, as the expression of sportive activity of the Lord, which at the subjective level is but the Self, so for a Śaiva *yogin* the world itself is seen as non-different from Paramaśiva. Thus such ascetical or restrictive yogic practices as restraint (*yama*) and discipline (*niyama*) or the

withdrawal of senses (*pratyāhāra*) do not constitute the essential aspects of the Trika Yoga. There are certain forms of the Trika Yoga, like that of Śāmbhavayoga, in which introversive practices are minimally used. A practitioner of Śāmbhavayoga has just to heighten his awareness in terms of which he recognises his self in everything and everything in himself, which, when put in mystical language, means to discover "One in the All and All in the One". It is because of the minimal use of introversive practices that Utpaladeva has no compuncion in speaking of the Trika system as such a path of liberation that is easy and new: *sughaṭa eṣa mārgo navaḥ* (*Īśvarapratyabhijñā 4.1.16*).

The central or the most important aspect of Śaiva Yoga is technically called *samāveśa* (submergence) or *āveśa* (penetration). The experience of submergence is such that the practitioner of Śaiva Yoga is suddenly and spontaneously charged with such divine powers in terms of which he practically experiences the "burying" of his finite consciousness into the Universal Consciousness, which is the Ultimate (*anuttara*), and so accordingly has the experience of such divine powers of God as those of omnipresence and omnipotence. This state of "burying" (*samāveśa*) should not be seen as an equivalent to the state of enstasy (*samādhi*) of the *Yogasūtra*. The state of enstasy of the *Yogasūtra*, according to the Trika system, is of the same nature that accrues in a dreamless state (*suṣupti*), whereas the experience of "burying" is identical with such a transcendental state that even transcends the fourth state (*turya*), and so is appropriately named as the state of transcendence (*turiyātīta*).

As to when the unique form of Trika Yoga took shape historically is difficult to tell. What can be said with certainty is that the earliest traces of this Yoga are to be found in such Tāntric texts as the *Mālinīvijaya-tantra*, *Svacchanda-tantra*, and the *Netra-tantra*. All these texts most probably were composed during the eighth century. If so, it means that, prior to the appearance of these texts, the Trika Yoga must have been, in one form or the other, practised. There are traces of this Yoga to be found even in the Upanishads, the *Mahābhārata* and the *Bhagvadgītā*. It is, however, with the appearance of the above Tāntric texts that the Trika Yoga became available to the public. Whatever practices had been adumbrated in the above Tāntric texts received further clarity of exposition in the Śivasūtra of Vasugupta as well as in the specifically yogic text, namely, the *Vijñanabhairava*. A further development of exposition of the Trika Yoga was carried out by Somānanda in his *Śivadṛṣṭi* as well as by Bhaṭṭa Kallaṭa in his *Spandakārikā*. It was, however, left to the genius of Abhinavagupta to collect and analyse the entire material on the Trika Yoga in his *Tantrāloka* that had so far appeared in bits and pieces.

The Trika system of Yoga differs radically from the Yoga of Patañjali insofar as approach to practice is concerned. The Yoga of Patañjali has devised its methods in such a manner as would enable the practitioner to ascend the spiritual ladder from below to the top. The eight limbs (*aṣṭanga-s*) that constitute the yogic path of practice are so formulated as would result in the ascension of spiritual ladder in a graduated manner. In constrast to this view, the Trika has formulated its methods of practices in an inclusive manner. Abhinavagupta in his *Tantrāloka* maintains that the practitioner, instead of climbing the ladder from below to top, should directly engage in such spiritual methods that are of superior nature. The individual practitioner should only descend to lower forms of practice if he finds himself incapable of treading the higher spiritual paths. Moreover, the Trika

asserts that a spiritual preceptor should see to it as to what kind of practice, superior or inferior, is suitable for his disciple. As each person has his own specific and unique psychological make up, so each individual needs to engage in such a practice that suits him the most. It is for this reason that the Trika has devised varieties of practices so as to provide the necessary wherewithal to every psychological type.

The most superior spiritual path that the Trika has devised is known as the Yoga of Śiva (*śāmbhavayoga*), which also is known by such names as the Method of Śiva (*śambhavopāya*), the Method of Will (*icchopāya*), and the Method of Non-difference (*abhedopāya*). All these nomenclatures are meant to disclose certain characteristics of this path. The practitioner who follows this path arrives at such a spiritual state whereby no mental activity occurs and the mind is allowed to shine forth in its own spritual glow. The stoppage of mental activity means that the mind, being free from the activity of ideation, abides in itself. The self-abiding of the mind also means freedom from objective cognition, perception and ideation. This freedom allows the mind go inward and in terms of which it "buries" itself in the psychic light of subjectivity. In the language of the Trika this light is nothing but the light of consciousness, which is but the self. It is by following this path that the practitioner discovers the pure light of consciousness as being the essential nature of the self. The duration of the mystical experience that is thus engendered is extended to the measure the period of practice is lengthened. The practice, however, is not of such a nature as would involve physical or mental exertion (cf. *Śivasūtra*, 1.5). It is a state of experience that emerges on account of intution (*pratibha*) and not due to the reliance upon the techniques of meditation or upon the performance of ritual. Initially one is asked to make use of such a bodily pasture (*āsana*) as would make it easy to turn attention inward. As to what kind of posture should be made use of is explained in the sixth chapter of the Bhagavadgītā. The practice of posture can be discarded, if one so wishes, once attention terminates in absorption. Through deep absorption is arrived a state whereby the need for any kind of exertion, mental or physical, is completely abandoned, and such a state is the result of a*nupāya*, viz, of the Null Method. The Null Method represents such a state whereby the unity of Being as consciousness is spontaneously realised. The realisation of the unity of Being as consciousness means that everything is realised as being identical with one's own self, which also means that one's self is recognised as being identical with everything. This is so because everything is consciousness and consciousness is everything. In the language of Trika theology this experience denotes that nothing is different from Śiva and every so-called finite category is but Śiva. The realisation of this state of unity of Being is technically known in the Trika system as the state of transcendental unity (*parādvaita*).

The Method of Śiva is such a method in which no physical or mental exertion is involved. The practitioner of this method is asked to made use of such a body posture as would result in bringing about complete repose of the mind. A mind that is full of repose would no more be troubled by external or internal agitations, which means that the mind is freed from such activities as would terminate either in assimilation or elimination of ideas, perceptions and cognitions. It is such a still and free mind that abides in its own pure nature, which is nothing else but to be buried in consciousness that is both luminous (*prakāśamayī*)as well as self-referential (*vimarsamayi*).

There is an important aspect of the Method of Śiva that consists of the practice of phonemes and sounds of Sanskrit alphabet. It is a practice in terms of which is visualilsed the different aspects of the Godhead of *Śiva-tattva* as being represented by the sounds of vowels *(svara)* from "*a*" to "*h*" *(visarga)*. Insofar as the letters from *"ka"* to *"sa"* are concerned, they have to be visualised as representing such divine power through which the Absolute (Paramaśiva) as consciousness manifests itself in the form of the categories of existence of (*tattva*-s), viz., from the category of Śakti down to the category of earth. This manifestation of Absolute as the categories of existence is of the nature of reflection in a mirror. The mutual relationship that occurs between the categories and the letters is that of suggestion (*vyañjanā*). To the practitioner *(sādhaka)* these visualised letters and sounds intuitively manifest, through the powers of suggestion, that the divine power that bring about the order of manifestation are but the powers of his own self. These letters and sounds when arranged in a regular order are known as mātṛkā or "little mothers."

When "the garland of letters" (*śabda-rāśī*), from *"na"* to *"pha,"* are arranged in an irregular manner, they are technically called the *mālinī* or "the garland." It is believed that the visualization of the *mālinī*, in comparison to that of *mātṛkā* gives quicker results. The use of *mātṛkā*, or of *mālinī* in the Method of Śiva is such as would be impossible to explain or to express them in clear terms, because they transcend thought. Since the Method of Śiva is beyond conceptuality, so it is but natural to say that the use of *mālinī* as well as of *mātṛkā* is beyond the scope of understanding. The Trika thinkers have, thus, spoken of the Method of Śiva as an "indeterminate" (*nirvikalpa*) method of self-relisation. Instead of depending upon meditative techniques, the practitioner is asked to make use of his will in such a manner as could enable him to enter into the Absolute as consciousness. Once entrance into the Absolute is accomplished there occurs an upsurge or overflowing of Godhead, which is known as "absorption in Śiva" (*śāmbhava-samāveśa*).

If a practitioner is unable to cultivate the Method of Śiva, he is asked to follow the Method of Energy (*Śāktopāya*), which in descending order, is below it. The Trika system has so formulated its methods of liberation as to include into its ambit every kind of individual. This, however, is not the case with the Yoga system that Patañjali has formulated. Each and every individual is asked to follow and cultivate one and the same path, which consists of eight limbs. It is such a restrictive path that does not take into consideration the variation that exists in the psychological make up of individual beings. The Trika system, on the contrary, does not succumb to this kind of monolithic mistake. It recognises the psychological differences among the individual beings, and while keeping these differences in view, it has formulated its methods of liberation in such a manner as would be possible for each individual to make a choice as to which method suits him the best.

The Method of Energy is meant for such individuals who would like to engage in such practices as are mental in nature, and so this method is also known as the Method of Knowledge (*jñānopāya*). It is such a method in which the nature or essence of the Ultimate is so conceptually conceived as would leave its permanent imprint upon the mind. This feat is achieved when the practitioner repeatedly reminds himself that he is non-different from Paramaśiva, which at the existential level of experience terminates in the cognition that

recognises everything as being the reflective appearance of the self. Since everything is cognition as the reflective appearance of the self, it means that everything exists in the self. Thus the success in this method is dependent on as to how creative imagination *(bhāvanā)* is made use of as a method of meditation. Once it is impressed upon the mind, through creative imagination, that everything is Śiva and Śiva is everything, there comes a time when this assertion is transformed into a conviction.

It can, of course, be argued that this method is nothing else but that of auto–suggestion. And if so, it would mean that the practitioner of this method, through auto–suggestion, hypnotises himself in such a manner as would lead him to the belief that the is none else but Śiva. Such a critique may be valid to the extent if an individual being is simply seen as a psycho–physical complex. But if he is viewed as being more than what he appears, then the criticism is not valid. The Trika system agrees with the above criticism to the measure that sees each individual as being subject to the operations of *māyā*. It is *māyā* that deludes us, and delusion is nothing but hypnosis. We are so hypnotised by *māyā* that we have forgotten as to who we really are. It is in the context of this analysis that the use of creative imagination of the Method of Energy has to be seen. The Method of Energy makes use of the technique of *bhāvanā* in order to de-hypnotise the individual from the delusory hypnosis of *māyā*. Once the de-hypnotisation is accomplished, the practitioner of this method accordingly is made to realise the truth concerning his essential nature that he had forgotten on account of the hypnosis of *māyā*. As a method of self-contemplation, the Method of Energy also makes use of such religious acts as *yāga, homa, vrata, japa*, etc. These religious acts are so performed as would lead to their interiorisation. It is the internalisation of these acts that ultimately results in the attainment of the state of the "absorption in Energy" or what is called *śākta-samāveśa.* As to how these acts of self-contemplation have to be internalised is discussed in detail in such texts as the *Tantrāloka, Tantrasāra, Vijñānabhairava* and *Śivadrṣṭi*. The practitioner, upon reaching the state of *śākta-samāveśa*, is fit to step into the Method of Śiva or what is called the *śāmbhavopāya*.

Next in descending order to the *śāktopāya* is the Individual Method or the *āṇavopāya*. As the lowest method, it is meant for those individuals who, as it were, may be considered as the beginners in the path of spirituality. Since much physical and mental exertion is involved in this method on account of its dependence upon external supports, so it is also known as the Method of Action (*kriyopāya*). It is a method of contemplation in which external or objective elements are so visualised as would lead to the conviction of them being non-different from Paramaśiva. The purpose of considering the external elements through the continuous process of contemplation, as being identical with Paramaśiva is to enable the practitioner to have the experience of the immanent presence of the Lord in the creation, viz. in everything that constitutes the universe. There are some elements that are very close to the individual, and also there are elements that are far off from the individual. The nearest element to the self of the individual is the intellect (*buddhi*). Next to the intellect that is near to the self is the principle of animation (*prāṇa*). Next to the principle of animation that is closer is the body (*deha*). The element that is farther than that of the body is the sound of one's breathing. The element that is farther from the sound of breathing is the phenomenal universe, which consists of space and time and of

such elements that exist within space and which are regulated by the sequence of time.

The Individual Method makes use of the intellect for gaining stable concentration (*dhyāna*). The function of the intellect is to grasp or understand what it wants to know. It is through understanding that the known is transformed into knowledge. This entire process of gaining knowledge consists of a triad—and in this triad is involved the subject, the known object, and the means of knowing. The practitioner of concentrative meditation (*dhyānayoga*) has to visualise this triadic process of knowledge in such a unifying manner as would result in the experience that cognises limitless consciousness as being like a flame that flutters inwardly and outwardly by means of the power of the circle of flames (*śakti-cakrā*). This circle of flames of the fire of consciousness is such a divine power that can create, sustain and dissolve the objective elements that are constitutive of the universe. The practitioner has to continue this meditative practice till the time he actually is capable inwardly to create, sustain, dissolve and observe anything and everything. The practitioner, upon gaining perfection in this meditative practice of the Individual Method, reaches such a state of absorption that is known as "the limited absorption" or the *aṇavasamāveśa*.

Apart from the concentrative meditation, the Individual Method also makes use of the breathing (*prāṇa*) process in such a manner as would lead to perfect mental and physical repose. The principle of animation is said to function in five ways, which correspond to the five states of consciousness. The first two states of consciousness are known as those of waking (*jāgrat*) and dreaming (*svapna*). In these two states of consciousness the principle of animation as out-going breath (*prāṇa*) and in-coming breath (*apāna*) functions in terms of assimilation and elimination within the body. The third state of consciousness is that of dreamless sleep (*suṣupti*), which is equated to pure vacuity. It is in this void-like state of consciousness in which are unified outgoing and incoming breaths. As a consequence of this unification of breaths is given rise to "the equalising state" (*samāna*). Once equilibrium is established among the breaths, there then is given rise to "the ascendant state" (*udāna*), which corresponds to the fourth state (*turīya*) of consciousness. It is a state in which every kind of objectivity, whether it be conceptual or perceptual, is devoured, or should we say is reduced to ashes. As a result of the disappearance of objectivity there emerges a state of revelation in terms of which everything is disclosed as being composed of consciousness. Beyond and above the fourth state is the state of transcendence (*turīyātīta*), which is equated to "the pervasive" (*vyāna*) aspect of animation. It is a state in which everything is experienced as being one mass of consciousness, and as such everything shines as consciousness. All these mystical experiences eventuate when the practitioner successfully contemplates the various functions of *prāṇa*. And this entire process of contemplation on the functioning of *prāṇa* is called the Yoga of Animation

This contemplative method of *prāṇayoga*, which also is known as *uccārayoga*, is also used by the practitioner of the Individual Method for the purpose of experiencing, in the order of ascendance, six kinds of bliss. The practitioner of this method experiences respectively the first two kinds of bliss, known as the *nijānanda* and *nirānanda*, when he makes his self-monad (*puruṣa*) as well as transcendence (*sūnyatā*) as the basis of his contemplation. As a consequence of this contemplation there ensues total relaxation, which

gives rise to the above two kinds of bliss. The next form of contemplation is based upon the *prāṇa* and *apāna*, and as a consequence of this contemplation there ensues the bliss that is known as *prāṇānanda*. The remaining three kinds of bliss, which are known as *brahmānanda, mahānanda* and *cidānanda,* come to be when the *samāna, udāna* and *vyāna* forms of *prāṇa* are meditated upon. Finally, the practitioner of this method has the experience of the bliss that is universal, and is accordingly called *jagadānanda*. It is a bliss that may be compared to the overflowing bliss of Paramaśiva that ultimately terminates in the emergence of the universe. Some of the external signs of these mystical experiences are ecstasy (*ānanda*), trembling (*kampa*), drowsiness (*nidrā*), whirling in the head (*ghūrnī*), etc.

Below *prāṇayoga* / *uccārayoga* of the Individual Method is the *karaṇayoga*. The term *'karaṇa'* stands for the physical body along with its nerve centers. This meditative method is meant for such practitioners as are incapable of practicing the superior types of contemplation of the Individual Method. It is a method of meditation in which nerve centres are used as the targets of contemplation, and so are included into it such yogic practices that lead to the awakening of the Serpent Power (*kundalinī-śakti*). Also are used in the method of meditation such *mudrā-s* as those of *khecarī* and *bhairavī*. Also the sounds of Sanskrit alphabet are used as a means of contemplation for the purpose of the disclosure of divine meaning of the alphabets. While making use of these external techniques, the practitioner is simultaneously asked to contemplate inwardly upon the all-pervasiveness of Godhead so as to attain perfect *āṇava-samāveṣa*.

If the practitioner discovers that he is incapable of practicing even these inferior meditative methods of the Individual Method, he is accordingly asked to meditate upon the two aspects of the external phenomenon, which are the path of time (*kālādhvan*) and the path of space (*deśādhvan*). In order to understand as to what time denotes, we will have to regress a little in order to understand as to how time is conceived in the Trika. It were the Buddhists, particularly the Sautantrikas, who reduced time to a *kṣana* or moment. The reduction of time to a moment came into being on account of the Buddhist theory of becoming. The Buddhist doctrine of becoming or flux says that everything in the universe lasts only for a moment. The lasting of an entity only for a moment (*kṣana*). is known as the doctrine of momentariness. This idea of time, as conceived by the Buddhists, had a great impact on the Trika thinkers. Time according to the Trika, is nothing but succession of events and actions. The minutest unit at time is a moment *(kṣana)* The smallest unit of time exists, when conceived in terms of duration, till thought lasts. It is the smallest units of time that are extended, in terms of calculation, into *muhūrta, ghaṭikā, prahara,* day and night, week, fortnight, month and year, and so on. A practitioenr of the path of time is asked to meditate repeatedly on these various units of time in such a manner as to have the experience that all of them are contained within the single movement of breath. The practice has to be repeated till the practitioner transcends time. The transcendence of time results in the mystical experience of *āṇava-samaveśa*. It is an experience in terms of which the practitioner is enabled to have the taste of the flavour of eternity (*akāla*) of his Godhead.

Time also is analysed as being gross, fine and subtle. This analysis is carried out through the medium of ideas. We cannot speak of ideas apart from language, and language is nothing but a mass of words. So ideas are but the representation of word-images. The word-images consist of letters,

syllables and words, which correspond to the gross, fine and subtle aspects of time as *varṇa*, *mantra* and *pada*.

Insofar as space is concerned, it too, like time, is analysed as being gross, fine and subtle. The gross aspect of space is characterised by the various abodes (*bhuvana-s*), and these abodes are made up of various elements (*tattva-s*). It is these elements that are seen as representing the subtle aspect of space. In so far as elements are concerned, they contain within themselves a number of *kalā-s*, and a *kalā* is the finer aspect of space. The number of *kalā-s* is said to be five. A practitioner of the path of space is asked to meditate on these three aspects of space in such a manner as if they are contained within his own body. Upon gaining sufficient stability in the practice, the practitioner then is asked to creatively use his imagination in such a manner *as* would lead to the dissolution of the body into life-force (*prāna*), of life-force into intellect (*buddht*), and of intellect into vacuity (*śūnya*), which is equated to the category of self-monad (*puruṣa-tattva*). This meditative practice of dissolution is meant to free the practitioner from the limitations of space, which would denote, when translated into the Trika mystical language, the experience of one's Godhead as being limitless. The three paths of time and the three paths of space, which are termed as being gross, fine and subtle, are jointly known as *ṣaḍadhavan*, viz., the six paths of meditation. This meditative practice, however, does not terminate in liberation , but enables the practitioner to have the joyful experience of such abodes that are superior to the phenomenal realm. The practitioner, upon gaining sufficient mastery of this meditative practice, is fit to practice either the *karaṇa yoga* or the *dhvaniygoa*.

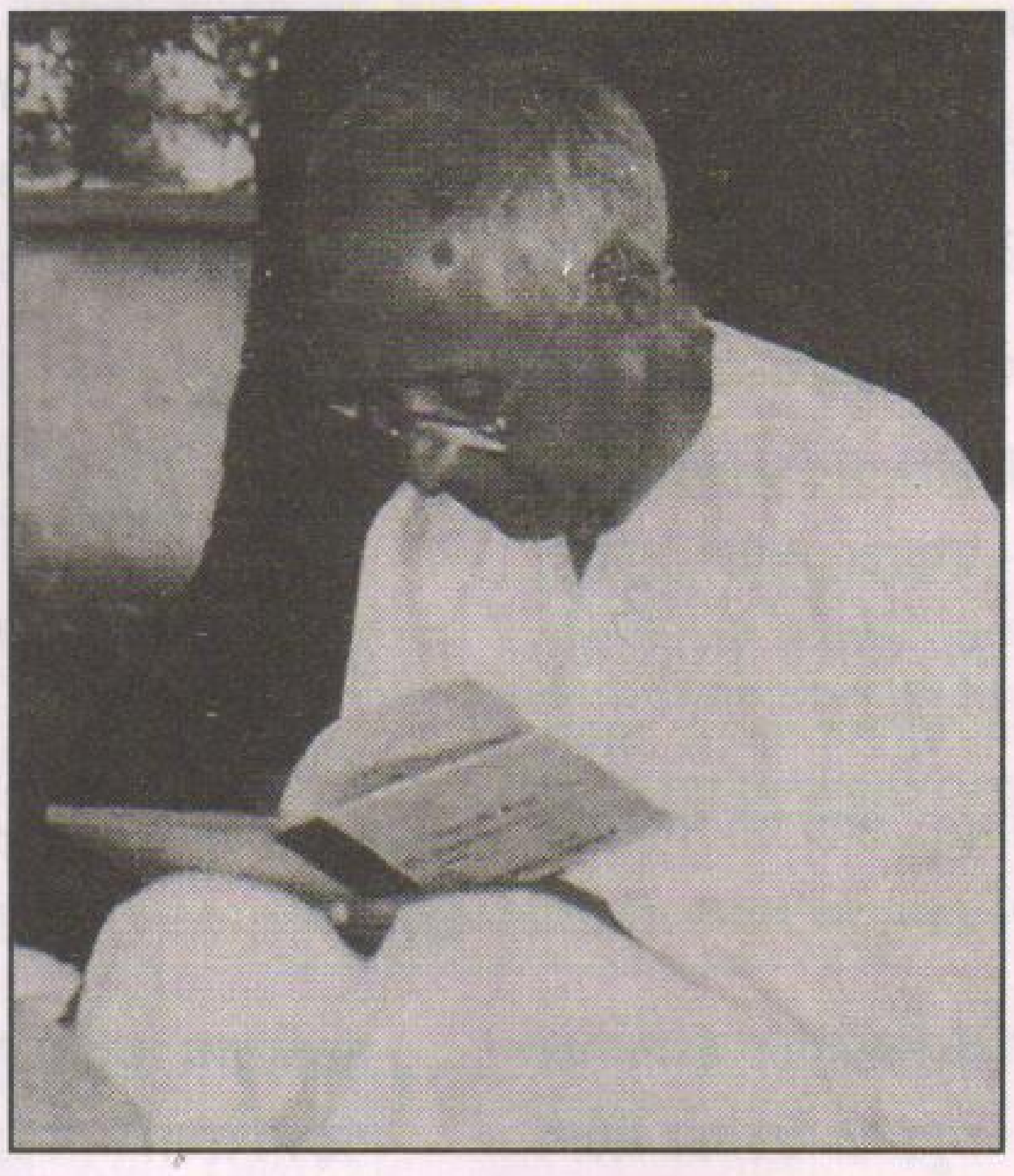
The aim of all these techniques that are constitutive of the three *upāya-s* is basically to restructure and replicate the inward experience of self-identity. The experience of identity with the all-pervasive Siva emerges upon the eradication of the sense of limitation and of difference. It is through the techniques of the *upāya-s* that the status of the self is recognised as being non-different from the Ultimate (*anuttara*). There occurs, as a result of this recognition, radical transformation concerning the perception of external world. Now the world is not seen as consisting of finite objects that appear separate and discrete. Instead, the objective world as a whole is perceived as having emerged out of consciousness, which means that the so-called objective entities are composed of consciousness. The recognition of the Self as having the status of Śiva results in the realisation of freedom that is non-different from that of Śiva. The realisation of freedom results in the overflowing of bliss in such a manner as would seize the entirety of the life of a *siddha*. Thus the goal of a Trika practitioner is fulfilled when he drowns himself in the blissful nectar of Śiva's freedom. Abhinavagupta explains this liberating mystical experience thus:

> The essence of consciousness
> is freedom, and the essence of
> that is a mass of bliss. It is for
> this reason that the ritual
> actions directed towards an
> attainment of a state of
> identity and absorption
> should be carried out
> employing elements that
> bring joy to the heart.
> (*Tantrāloka, 26.60b-61a*).

उत्पलदेवाचार्य कृत

# श्री शिवस्तोत्रावली

## व्याख्या : ईश्वरस्वरूप स्वामी लक्ष्मणजू



**समावेशात्मक भक्ति का रस–स्रोत है उत्पलदेव का प्रसिद्ध स्तोत्र ग्रंथ 'शिवस्तोत्रावली'। कश्मीर शैवमत के दार्शनिक संदर्भों की भी उसमें कौंध है। शिव के प्रति अनन्य प्रेम की ऐसी मार्मिक अभिव्यक्ति इन स्तोत्रों में हुई है कि लगता है उत्पलदेव ने उनमें अपना हृदय उंडेल कर रखा है। इन स्तोत्रों को गा–गाकर ईश्वरस्वरूप स्वामी लक्ष्मण जू भाव–विभोर हो जाया करते थे। इस ग्रंथ के अनूठे आस्वाद को सामान्य पाठकों तक पंहुचाने के लिए हम श्रृंखलाबद्ध रूप में प्रस्तुत कर रहें मूल स्तोत्रों सहित स्वामी जी द्वारा की गई उनकी अंतदृष्टिपूर्ण व्याख्या।**

### भक्तिविलास नामक दूसरा स्तोत्र

इस स्तोत्र का दूसरा नाम 'सर्वात्मपरिभावना' है, जिस का अभिप्राय है : सारे जड़–चेतन पदार्थो की एकली आत्मा का विमर्शमय साक्षात्कार।

**अग्नीषोमरविब्रह्मविष्णुस्थावरजंगम–**
**स्वरूप बहुरूपाय नमः संविन्मयाय ते।। 1 ।।**

*अन्वयः*– अग्निसोमरविब्रह्मविष्णुस्थावरजंगमस्वरूपाय संविद्रूपाय (च) बहुरूपाय ते नमः।

अग्नि–अग्नि, सोम–चन्द्रमा, रवि–सूर्य, ब्रह्मा–ब्रह्मा, विष्णु–नारायण, स्थावर–(वृक्ष पवर्त आदि) स्थावर, जंगम–और (मनुष्य आदि, जंगम के पाप स्वरूप स्वरूपों को धारण करने वाले, हे ईश्वर। संविद्रूपाय–(विश्वोत्तीर्ण दशा में) संविद्रूप बने हुए (च–और) बहूरूपाय–(विश्वमय दशा में) नाना–रूप–धारी, ते–आप को, नमः–प्रणाम हो।

आग, चन्द्रमा, सूर्य, ब्रह्मा, (वृक्ष, पहाड़ इत्यादि अचल पदार्थो, और (मनुष्य, शेर इत्यादि) चल प्राणियों के अनन्त स्वरूपों में रममाण रहने वाले हे आदि देव (विश्वमय अवस्था में) अनगिणत रूपोंवाले होते हुए भी, (विश्वोत्तीर्ण अवस्था में) केवल संवित्मय आत्मरूप में रममाण रहने वाले आपको नमस्कार हो

(क) संवित्–सम–सर्वतामुखी एवं शाश्वतिक, वित्–ज्ञातृता जानकारी। संवित् ही प्रत्येक जड़– चेतन पदार्थ की एकली आत्मा है।

(ख) प्रस्तुत पद्य में 'अग्नी' शब्द से लेकर 'बहुरूपाय' शब्द तक भगवान के विश्वमय, और 'सविन्मयाय' शब्द से विश्वोतीर्ण रूप का परामर्श किया गया है।

**विश्वेन्धनमहाक्षारानुलेपशुचिवर्चसे ।**
**महानलाय भवते विश्वकैहविषे नमः।।2।।**

***अन्वयः***– (स्वात्म–परामर्शेन) (निर्दग्ध) विश्व इन्धनमहाक्षार अनुलेपशुचिवर्चसे (च) विश्रव एक हविषे महानलाय भवते नमः।

(स्वात्म–परामर्शेन–स्वरूप–परामर्श से), (निर्दग्ध–जली हुई) विश्व–जगत्‌रूपी, इन्धन–लकड़ी के, महाक्षार–बड़े भस्म–पुञ्ज के, अनुलेप–मलने से, शुचि–(अद्वैत–प्रकाश रूपी) शुद्ध), वर्चसे–निर्मल तेज से युक्त, (च–और), विश्व–समस्त संसार को, एक–एक ही, हविषे–आहुति के रूप में धारण करने वाले, महानलाय–परमप्रमातृ–अग्निस्वरूप, भवते नमः–आप को नमस्कार हो।

(हे परमात्मदेव!) जागतिक भेदभाव के रूपवाले ईंधन को जलाकर शेष बचे हुए (संस्कार रूपिणी) भभूत के ढेर को मलने से'–अर्थात् उससे स्वरूप को जमकर मांजने से निर्मल शुचि नामक अग्नि की तेजस्विता से चमकने वाले, और सारी भेदप्रथा को एक ही आहुति बनाकर चित्–प्रकाश में ही विलीन करने वाले आप महान् अग्निपुंज को प्रणाम हो।

संकेत –

(क) मूल 'विश्व' शब्द से विश्वभर में फैले हुए भेदभाव का अभिप्राय है।

(ख) महाक्षार=भभूत का बड़ा ढेर अर्थात् भेदभाव की वासना गल जाने के उपरान्त भी बचे–खुचे सूक्ष्म संस्कार।

(ग) महानल=पर–प्रमातृभावरूपी महान (घस्मर) अग्निपुंज।

(घ) द्वैतेन्धन दाहक पावकाय तुभ्य नमः श्री गुरवे शिवाय।

**परमामृतसान्द्राय शीतलाय शिवाग्नये ।**
**कस्मैचिद्विश्वसंप्लोषविषमाय नमोऽस्तु ते।।3।।**

***अन्वयः***–परमामृतसान्द्राय शीतलाय (च) विश्वसंप्लोषविषमाय कस्मैचित् शिव अग्नये ते नमः अस्तु।

परमामृत– (चिदानन्द–रस रूपी परमामृत से, सान्द्राय–कोमल और मनोहर बने हुए, शीतलाय–(संसार का संतापहर होने से) अति शीतल, (च–और), विश्व–जगत् (भेद–प्रथा) के, संप्लोष–जलाने का हेतु होने से, विषमाय–अति दारुण अर्थात भयंकर, कस्मैचित्–एक (अलौकिक), शिव–अग्नये–कल्याणमय अग्निस्वरूप, ते–आप को, नमः अस्तु–प्रणाम हो।

(हे परमात्मदेव!) अति उत्कृष्ट (चिदानन्दमय) अमृत से भरपूर होने के कारण स्निग्ध, (तीनों तापों का शमन करने के कारण) शन्तिदायक, और जागातिक भेदभाव को एकदम जला डालने के कारण बहुत भयंकर, आपके अवर्णनीय कल्याणमय अग्निस्वरूप को प्रणाम हो।

संकेत–

(क) सान्द्राय–अत्यन्त कोमल एवं देखने में बहुत सुन्दर।

(ख) विश्व–जागतिक–सांसारिक।

(ग)शिवाग्नि–चित् – शक्तिमय आग जो युगपत् ही शीतल एवं दाहक भी है। जिस आग में पड़कर सारी बहुरंगी कुंठाएं एवं विरोधाभास समरस संवित् ही बन जाते हैं, वही शिवमय अग्नि है।

**महादेवाय रुद्राय शंकराय शिवाय ते।**
**महेश्वरायापि नमः कस्मैचिन्मन्त्रमूर्तये।।4।।**

***अन्वयः***– (प्रभो) महादेवाय रुद्रायशंकराय महेश्वराय अपि कस्मैचित् मन्त्रमूर्तये ते शिवाय नमः।

हे प्रभु। महादेवाय–परम देवता, रुद्राय–रुद्र भगवान, शंकराय–कल्याणकारी, शिवाय–सुखस्वरूप, महेश्वराय–ईश्वरों के भी ईश्वर, अपि–भी, कस्मैचित्–एक (अलौकिक), मन्त्रमूर्तये–(अहं–विमर्शात्मा) मंत्रस्वरूपवाले ते–आप को, नमः–प्रणाम हो।

(हे अहंरूप शिव!) महादेव (स्वतंत्र क्रीड़ा करने वाला), रुद्र (चित्–भाव पर अटल रहने वाला) शंकर (कल्याणकारी), शिव (अनुग्रहमय), महेश्वर – (ईश्वरों के भी ईश्वर)–इन स्वरूपों को, और साथ ही किसी लोकोत्तर (अहंविमर्शमय) मंत्रस्वरूप में वर्तमान रहने वाले आपको प्रणाम हो।

**नमो निकृत्तनिः शेषत्रैलोक्य विगलद्वसा –**
**वसेक विषमायापि मंगलाय शिवाग्नये।।5।।**

***अन्वयः***– निकृत्तनिःशेष त्रैलोक्य विगलत्वसा अवसेक विषमाय अपि मंगलाय शिवाग्नये नमः।

निकृत्तनि–काटी हुई, निःशेष–समस्त,त्रैलोक्य–त्रिलोकी की, विगलत्– पिघली हुई, वसा–चरबी की, अवसेक–आहुति (के ग्रहण करने) से, विषमाय–अत्यन्त भयंकर (और इसीलिए अमंगलात्मक)

होकर, अपि–भी, मंगलाय–मंगलस्वरूप (आप), शिवाग्नये–शिवरूपी अग्नि को, नमः– नमस्कार हो।

(हे आदिदेव!) (जाग्रत, स्वप्न एवं सुषुप्ति के रूपों वाले) तीनों लोकों को चीरने से झड़ती हुई (अनन्त वासनाओं और उनके संस्कारों के रूपवाली) चरबी की आहुति का आहार करने से अति भयानक (अमंगलमय लगते हुए भी, (वास्तव में) सर्वथा मंगलस्वरूप आप शिवाग्नि को प्रणाम हो।

**समस्तलक्षणायोग एव यस्योपलक्षणम्।**
**तस्तै नमोऽस्तु देवाय कस्मैचिदपि शम्भवे ।।6 ।।**

*अन्वयः*– समस्तलक्षण अयोगः एव यस्य उपलक्षणम् तस्मै कस्मैचिदपि देवाय शम्भवे नमोस्तु।

समस्त – सभी (उच्चार, कारण आदि), लक्षण–लक्षणों अर्थात् उपायों के साथ, अयोगः–सबन्ध–रहित होना, एव–ही, यस्य–जिस का उप–लक्षणम्–अति निकट (स्वरूपबोधक) लक्षण है, तस्मै–उस, कस्मैचिदपि–एक (अलौकिक), देवाय–प्रकाशस्वरूप तथा, शम्भवे–कल्याणस्वरूप शिव को, नमोऽस्तु–प्रणाम हो।

(हे पार्वतीनाथ!) (शास्त्रों में सुझाये गए ध्यान, धारणा इत्यादि बहुतेरे) भगवान के स्वरूप को पहचानने के उपायों की पहुंच से बाहर होना ही जिसकी असली पहचान है, उस अवर्णनीय एव लीलामय शंकर को प्रणाम हो।

संकेत–शास्त्रकारों का ही यह सुझाव भी हैः–

उपायजालं न शिवं प्रकाशयेद
घटेन किं भाति सहस्त्रादीधितिः।

(चितप्रकाश पर ही निर्भर रहनेवाले) उपायों का पचड़ा शिव को प्रकाशित नहीं कर सकता है, (सूर्य के प्रकाश से ही स्वयं दिखने वाला) घड़ा क्या कहीं सूर्य को प्रकाशित कर सकता है?

**वेदागमविरुद्धाय वेदागमविधायिने।**
**वेदागमसतत्त्वाय गुह्याय स्वामिने नमः।।7 ।।**

*अन्वयः*– वेद आगमविरुद्धाय वेदागम विधायिने वेदागम सतत्त्वाय (च) गुह्याय (भवते) स्वामिने नमः।

वेद–आगम–वेद आदि शास्त्रों के, विरुद्धाय–विरोधी, वेदागम–वेद आदि शास्त्रों का, विधायिने–विधान करने वाले, वेदागम–वेद आदि शास्त्रों के, सतत्त्वाय–सारभूत–स्वरूप, (च–और), गुह्याय–सर्वथा अगोचर बने हुए, (भवते–आप), स्वामिने–स्वामी को, नमः–नमस्कार हो।

(हे सर्वशुद्ध प्रभु!) वेद एवं आगमशास्त्रों के आडंबर का विरोध करने वाले, वेद एवं आगमग्रन्थों का प्रणयन करने वाले, वेद एवं आगमग्रन्थों का सार बने हुए, परन्तु असल में सबों के लिए रहस्य बने हुए आप स्वामी को प्रणाम हो।

*संकेत*–प्रणयन ।करना–बनाना,रचना करना। *आगम*–दैवीशास्त्र।

**संसारैकनिमित्ताय संसारैकविरोधिने।**
**नमः संसाररूपाय निःसंसाराय शम्भवे।।8 ।।**

*अन्वयः*–संसार एक निमित्ताय संसार एक विरोधिने संसाररूपाय निःसंसाराय (भवते) शम्भवे नमः।

संसार– संसार के, एक–निमित्ताय संसार–(निर्माण के) एक ही कारण (होते हुए भी), एक–एक ही, विरोधिने–विरोधी अर्थात् संहारक, संसाररूपाय–संसारस्वरूप (विश्वमय होते हुए भी), निःसंसाराय–संसार से अछूते रूपवाले (विश्व–उत्तीर्ण), (भवते–आप), शम्भवे–कल्याणस्वरूप शिव को, नमः–नमस्कार हो।

(हे निरंजन प्रभु!) संसार के एकले मूल कारण, संसार के एकले संहारकारी, और संसारभाव की छूत से सर्वथा अतिक्रान्त आप कल्याणकारी शिव को नमस्कार हो।

**मूलाय मध्यायाग्राय मूलमध्याग्रमूर्तये।**
**क्षीणाग्रमयमूलाय नमः पूर्णाय शम्भवे।।9 ।।**

*अन्वयः*– (अस्य जगतः) मूलाय मध्याय (च) अग्राय (अक्रमेण) मूल मध्यअग्र मूर्तये (एवं) क्षीण अग्र मध्य मूलाय (अत एव) पूर्णाय (भवते) शम्भवे नमः।

(अस्य जगतः– इस जगत् का), मूलाय–मूल बने हुए, मध्याय–मध्य रूप बने हुए (च–और), अग्राय–अग्र अर्थात् अन्तिम स्वस्प बने हुए, (अक्रमेण–अक्रमरूपता से), मूल–मूल, मध्य–मध्य और, अग्र–मूर्तये–अन्तिम स्वरूप बने हुए, (एव–तथा) (परमार्थ दृष्टि से), क्षीण–अग्र–मध्य–मूलाय–पूर्व, मध्य और मूल रूपों से रहित, (अत एव–अत एव), पूर्णाय–परिपूर्ण स्वरूप वाले, (भवते) शम्भवे–(आप) शिव को नमः नमः–नमस्कार हो।

(हे परिपूर्ण परमेश्वर!) (सक्रम रूप में) पदार्थवर्ग की मूल अवस्था, बिचली अवस्था और अन्तिम अवस्था के रूपों वाले, (अक्रम रूप में) युगपत् ही मूल–मध्य–अग्र रूप में रममाण रहने वाले, और (सक्रम एवं अक्रम दोनों से उत्तीर्ण अवस्था में) मूल, मध्य एवं अन्तिम अवस्थाओं के झमेले से अतिक्रान्त होने के कारण परिपूर्ण चितस्वरूप वाले आप शिव को प्रणाम हो।

**नमः सुकृतसंभारविपाकः सकृदप्यसौ।**
**यस्य नामग्रहः तस्मै दुर्लभाय शिवाय ते।।10।।**

*अन्वयः*— (प्रभो) यस्य असौ सकृत् अपि नामग्रहः सुकृत संभार विपाकः तस्मै दुर्लभाय ते शिवाय नमः।

(प्रभो—हे ईश्वर), यस्य—जिस का, असौ—यह, सकृत्—अपि—एक बार भी, नाम—ग्रहः—(किया गया) नाम—स्मरण, सुकृत—पुण्यकर्मों की, संभार—राशि का, विपाकः—फल है, तस्मै—उस, दुर्लभाय—अति दुष्प्राप्य, ते—आप, शिवाय—महादेव जी को, नमः—नमस्कार हो।

(हे आनन्दकंद शिव!) जिस दुर्लभ परमेश्वर का (ओं नमः शिवाय) इस प्रकार मुख से नाम लेना भी (जन्म जन्मान्तरों से एकत्रित किए हुए) पुण्यकर्मों के ढेर का ही फल होता है, उसी मंगलस्वरूप आपको नमस्कार हो।

**नमश्चराचराकारपरेतनिचयैः सदा।**
**क्रीडते तुभ्यमेकस्मै चिन्मयाय कपालिने।।11।।**

*अन्वयः*— (प्रभो) वरावर आकार चरेत निचयैः सदाक्रीडते कपालिने एकस्मै चिन्मयाय तुभ्यं नमः।

(प्रभो—हे स्वामी!) चराचर—स्थावर, जंगम, आकार—शरीरों वाले, परेत—प्रेतों के, निचयैः—समुदाय के साथ, सदा—सदैव, क्रीडते—खेलने वाले, कपालिने—(अशेष) खप्परों को धारण करने वाले, एकस्मै—अद्वितीय (और), चिन्मयाय—चिदानन्दस्वरूप, तुभ्यं—आप को, नमः—नमस्कार हो।।

(हे कपालमाली शिव!) जंगम एवं स्थावर पदार्थों के रूपों वाले प्रेतों के झुंडों के साथ हमेशा क्रीड़ा करने वाले आप कपालमालाधारी (अथवा कापालिक व्रत का पालन करने वाले) एकले चिन्मय परमेश्वर को प्रणाम हो।

**मायाविने विशुद्धाय गुह्याय प्रकटात्मने।**
**सूक्ष्माय विश्वरूपाय नमश्चित्राय शम्भवे।।12।।**

*अन्वयः*— मायाविने विशुद्धाय गुह्याय प्रकटात्मने सूक्ष्माय विश्वरूपाय चित्राय शम्भवे नमः।

मायाविने—छली (होते हुए भी), विशुद्धाय—विशुद्ध स्वरूप वाले, गुह्याय—गुप्त रूप वाले (होते हुए भी), प्रकटात्मने—प्रकट स्वरूप वाले, सूक्ष्माय—सूक्ष्म रूप वाले (होते हुए भी), विश्वरूपाय—महान् जगतस्वरूप, चित्राय—(अतः) आश्चर्यमय रूप वाले (अथवा) नाना—रूपधारी, शम्भवे—शिव जी को, नमः—नमस्कार हो।

(हे सर्वशक्तिमान्!) मायावी (छलिया) होते हुए भी निर्मल स्वभाव वाले, स्वरूप को छिपाने वाले होने पर भी आत्मरूप में प्रकट रहने वाले और सूक्ष्म होने पर भी महान् विश्व के रूप को धारण करने वाले ऐसे आश्चर्यकारी आप बहुरूपिया शंकर महाराज को प्रणाम हो।

*संकेत* —

स्वतन्त्र लीलामय परमेश्वर का नाम 'शम्भू—कल्याण का उत्पत्तिस्थान' इसलिए है कि वह चित्—पुरुष सारे विरोधों को स्वरूप में ही पचाकर मंगल की ही सृष्टि करने में व्यस्त रहता है।

**ब्रह्मेन्द्रविष्णुनिर्व्यूढजगत्संहारकेलये।**
**आश्चर्यकरणीयाय नमस्ते सर्वशक्तये।।13।।**

*अन्वयः*— (प्रभो) ब्रह्मा इन्द्र विष्णु निर्व्यूढ जगत् संहार केलये (इत्येवम्) आश्चर्यकरणीयाय ते सर्वशक्तये नमः।

(प्रभो—हे ईश्वर!), ब्रह्मा—ब्रह्मा, इन्द्र—इन्द्र, विष्णु—और नारायण के द्वारा, निर्व्यूढ—विशेष रूप में बनाये गये (तथा सुरक्षित रखे गए), जगत्—इस जगत के, संहार—संहार रूपी, केलये—क्रीड़ा करने वाले, (इत्येवम्—और इस प्रकार), आश्चर्य—अद्भुत, करणीयाय—कर्मों को करने वाले, ते—आप, सर्वशक्तये—सर्वशक्तिसंपन्न, (प्रभु) को, नमः—प्रणाम हो।

(हे अपरिणामी प्रभु!) ब्रह्मा, इन्द्र एवं विष्णु—इन तीन देवताओं के द्वारा (बहुत आयासपूर्वक) बनाए जानेवाले विश्व का (पलभर में) संहार करने का खिलवाड़ करने से अति मुग्धकारी कृत्य को संपन्न करने की क्षमता वाले, आप सर्वशक्तिमान प्रभु को प्रणाम हो।

*संकेत*— मुग्धकारी = आश्चर्यजनक, कृत्य—कार्य।

**तटेष्वेव परिभ्रान्तैः लब्धास्तास्ता विभूतयः।**
**यस्य तस्मै नमस्तुभ्यमगाधहरसिन्धवे।।14।।**

*अन्वयः*—यस्य तटेषु एव परिभ्रान्तैः (जनैः) तास्ताः विभूतयः लब्धाः तस्तै तुभ्यं अगाध हरसिन्धवे नमः।

यस्य—जिस के, तटेषु—किनारों पर, एव—ही, परिभ्रान्तैः—घूमते—घूमते, (जनैः—लोगों से), तास्ताः—वे (अर्थात् सुप्रसिद्ध), विभूतयः—(अणिमा आदि) सिद्धियाँ, लब्धाः—पाई जाती हैं, तस्मै तुभ्यं—उसी आप, अगाध—अथाह (अर्थात् आदि और अन्त से रहित), हर—शिव रूपी, सिन्धवे—समुद्र को, नमः—नमस्कार हो।

(हे भक्तों को त्राण देने वाले शिव!) (बीच में डुबकी लगाने के बिना) जिसके किनारों पर ही भटकने वाले (अवर) साधकों को भी

नाना प्रकार की (अणिमा इत्यादि) सिद्धियां उपलब्ध हो गई हैं–उसी आप अति अथाह शिवसमुद्र को प्रणाम हो।

*संकेत* –

प्रस्तुत पद्य में शिवसमुद्र के तटों पर ही भटकने से सच्ची भक्ति को भूलकर मंत्रसाधन, मुद्राप्रदर्शन, षट्चक्रभेदन इत्यादि प्रकार की अवर साधनाओं के फेर में उलझे रहने का अभिप्राय है।

**मायामयजगत्सान्द्रपंकमध्याधिवासिने।**

**अलेपाय नमः शम्भु शतपत्राय शोभिने ।।15।।**

***अन्वयः***– मायामय जगत्सान्द्र पंक मध्य अधिवासिने अलेपाय शोभिने शम्भु शतपत्राय नमः।

मायामय–(स्वातंत्र्य–शक्ति के द्वारा) सर्वतः मायाकार बने हुए, जगत्–जगत् रूपी, सान्द्र–घनी, पंक–कीचड़ के, मध्य–बीच में, अधिवासिने–वास करते हुए (भी), अलेपाय–निर्लेप और, शोभिने–चमकते हुए, शम्भु–महादेवरूपी, शतपत्राय–कमल को, नमः–नमस्कार हो।

(हे निर्लेप शिव!) चित्–भाव की विस्मृति में खोये हुए जगत् के फिसलन भरे दलदल में निवास करने पर भी (कभी) लिप्त न होने वाले आप शिवरूपी पंकज (कमल) को प्रणाम हो।

**मंगलाय पवित्राय निधये भूषणात्मने।**

**प्रियाय परमार्थाय सर्वोत्कृष्टाय ते नमः।।16।।**

***अन्वयः***– (परमात्मन्) मंगलाय पवित्राय निधये भूषणात्मने प्रियाय परमार्थाय (च) सर्वोत्कृष्टाय ते नमः।

(परमात्मन्–हे परमेश्वर!), मंगलाय–कल्याणस्वरूप, पवित्राय–अति शुद्ध, निधये–(सब के लिए) कोषस्वरूप, भूषणात्मने–भूषणों के भी भूषण, प्रियाय–अति प्रियस्वरूप, परमार्थाय–(तीनों कालों में स्थित होने के कारण) सत्यस्वरूप, (च–और), सर्वोत्कृष्टाय–सर्वश्रेष्ठ (देवता), ते–आप को, नमः–प्रणाम हो।

(हे सनातन ईश्वर!) सब से अतिशयशाली देवता, केवल मंगलमय (अनुग्रहैकरूप), मलों से रहित, सिद्धियों (भुक्ति–मुक्तिरूपी सिद्धियों) के भंडार, हरेक पदार्थ को (निजी व्यापकता से) सजाने वाले, प्रिय लगने वाले और परमार्थ सत्‌रूप वाले आपको प्रणाम हो।

**नमः सततबद्धाय नित्यनिर्मुक्तिभागिने।**

**बन्धमोक्षविहीनाय कस्मैचिदपि शम्भवे ।।17।।**

***अन्वयः***– सततबद्धाय नित्यनिर्मुक्तिभागिने (तत्त्वदृष्ट्या तु) बन्धमोक्षविहीनाय कस्मैचिदपि शम्भवे नमः।

सतत–सदा, बद्धाय–बन्धन में पड़े, नित्य–सदैव, निर्मुक्ति–पारमार्थिक मुक्ति का, भागिने–पात्र बने हुए, (तत्त्वदृष्ट्या तु–किन्तु तत्त्वदृष्टि से) बन्ध–(संसार के) बन्धन, मोक्ष–और मोक्ष से, विहीनाय–परे होने वाले, कस्मैचिदपि–एक (अलौकिक), शम्भवे–और कल्याणस्वरूप प्रभु को, नमः–नमस्कार हो।

(हे पार्वतीनाथ!) हमेशा बंधनों में पड़े हुए, हमेशा मुक्त, (वास्तव में) बंधन एवं मुक्ति दोनों से रहित, उसी अवर्णनीय आप शम्भू महाराज को प्रणाम हो।

**उपहासैकसारेऽस्मिन्नेतावति जगत्त्रये।**

**तुभ्यमेवाद्वितीयाय नमो नित्यसुखासिने।।18।।**

***अन्वयः***– (प्रभो) (तुच्छरूपत्वात्) उपहासएकसारे अस्मिन् एतावति जगत्त्रये नित्यसुखासिने अद्वितीयाय तुभ्यमेव नमः।

(प्रभो–हे ईश्वर!), (तुच्छरूपत्वात्–तुच्छ रूप वाली होने के कारण), उपहास–परिहास ही, एक–केवल, सारे–सार है जिसका, ऐसी, अस्मिन्–इस, एतावति–अति विस्तृत, जगत्त्रये–त्रिलोकी में, नित्य–सदैव, सुखासिने–आनन्द–घन तथा, अद्वितीयाय –असाधारण स्वरूप वाले, तुभ्यमेव–आप ही को, नमः–प्रणाम हो।

(हे निरामय परमेश्वर!) अकल्पनीय आयाम वाले तीनों लोकों में मात्र ठिठोली का सार भरा हुआ है, अतः हमेशा केवल चिदानन्दभाव में मस्त रहने वाले और सर्वथा द्वैतहीन आप को (कोटिशः) प्रणाम हो।

जगत्त्रय–भव, अभव, अतिभव–रूप तीनों लोकों में।

**दक्षिणाचारसाराय वामाचाराभिलाषिणे।**

**सर्वाचाराय शर्वाय निराचाराय ते नमः।।19।।**

***अन्वयः***– (भैरवतंत्र दृष्ट्या) दक्षिणाचारसाराय (वादितंत्रदृष्ट्या) वामाचार–अभिलाषिणे (श्रीमतादिशास्त्रदृष्ट्या च) सर्व आचाराय (तथा) निराचाराय ते शर्वाय नमः।

(भैरवतंत्रदृष्ट्या–भैरव तंत्रों की दृष्टि से), दक्षिणाचार–दक्षिण–मार्ग के, साराय–सार–स्वरूप, (वादितंत्र दृष्ट्या–वादि नामक तंत्रों के दृष्टिकोण से), वामाचार–वाम मार्ग के

अभिलाषिणे–अभिलाषी, (श्रीमतादिशास्त्रदृष्ट्या च– और श्रीमत आदि उच्च शास्त्रों की दृष्टि से), सर्व–सभी (दक्षिण, वाम आदि), आचाराय–आचारों को अपनाने वाले, (तथा–और), निराचाराय–(ध्यान, पूजा आदि) सभी आचारों से रहित अर्थात् उन से परे होने वाले, ते शर्वाय – आप प्रभु को, नमः–नमस्कार हो।

(हे स्वच्छन्द प्रभु!) (भैरवतंत्रों के मतानुसार) दक्षिणाचार का निचोड़ बने हुए, (वादितंत्रों के मतानुसार) वामाचार के अभिलाषी, (श्रीमत इत्यादि तंत्रों के मतानुसार) सारे आचारों को अपनाने वाले, परन्तु असल में इन सारे आचारों से पूर्णतया मुक्त आपको प्रणाम हो।

*संकेत–*

प्रस्तुत पद्य में उल्लिखित भिन्न–भिन्न आचार अद्वैत, द्वैताद्वैत एवं द्वैत दृष्टियों पर आधारित शैव–आचार ही हैं।

कहा भी है ''वेदात् शैवं ततो वामं ततो दक्षं ततः कुलम्। ततो मतं ततश्चापि त्रिकं सर्वोत्तमं परम्''।

**यथा तथापि यः पूज्यो यत्रतत्रापि योऽर्चितः।**
**योऽपि वा सोऽपि योऽसौ देवस्तस्मै नमोऽस्तु ते।।20।।**

***अन्वयः–*** (प्रभो) यथातथापि यः (त्वं) पूज्यः यत्रतत्रापि यः (त्वम्) अर्चितः यः असौ देवः (सः) योऽपि वा सोऽपि वा तस्मै ते नमः अस्तु।

(प्रभो–हे प्रभु!), यथातथापि–जिस किसी भी रूप में, यः (त्व)–जो (आप), पूज्यः–पूजनीय हैं, यत्रतत्रापि–जिस किसी भी (पवित्र या अपवित्र) स्थान पर, यः (त्वम्)–जो (आप), अर्चितः–पूजित हुए हैं, यः असौ–जो यह (हमारा), देवः देवता है, (सः–वह), योऽपि वा–जो भी है, सोऽपि वा–सो भी है, तस्मै–उसी, ते–आप (परमात्मदेव) को, नमः अस्तु–नमस्कार हो।

(हे सर्वमय शिव!) जो कोई भी देवता जिस किसी भी विधि से पूजा जाता है, जिस किसी भी देवता की अर्चना जिस किसी भी (पवित्र या अपवित्र) स्थान पर संपन्न हो जाती है, देवता चाहे जो भी हो सो भी हो, उसी स्वरूप में अवस्थित आप को नमस्कार हो।

**मुमुक्षुजनसेव्याय सर्वसन्तापहारिणे।**
**नमो विततलावण्यवाराय वरदाय ते।।21।।**

***अन्वयः–*** (प्रभो) मुमुक्षुजनसेव्याय सर्वसन्तापहारिणे विततलावण्यवाराय (च) वरदाय ते नमः।

(प्रभो–हे प्रभु!), मुमुक्षु–मुक्ति चाहने वाले, जन–लोगों से, सेव्याय–सेवा किए जाने योग्य, सर्व–समस्त, सन्ताप–दुःखों का, हारिणे–नाश करने वाले, वितत–अनन्त, लावण्य–(परमानन्द रूपी) सौन्दर्य की, वाराय–राशि से (सुशोभित होने वाले), (च–और), वरदाय–(साधकों को) अभीष्ट वर देने वाले, ते–आप (प्रभु) को, नमः–नमस्कार हो।

(हे देव!) मुक्ति की अभिलाषा रखने वाले भक्तजनों के द्वारा सेवनीय, सारी जगती के सन्तापों को हरने वाले और अनन्त सौन्दर्य का भंडार बने हुए आप वरदाता को प्रणाम हो।

**सदा निरन्तरानन्दरसनिर्भरिताखिल–**
**त्रिलोकाय नमस्तुभ्यं स्वामिने नित्यपर्वणे।।22।।**

***अन्वयः–*** (प्रभो) सदा निरन्तर आनन्दरस निर्भरित अखिल त्रिलोकाय नित्यपर्वणे तुभ्यं स्वामिने नमः।

(प्रभो–हे प्रभु!), सदा–सदा, निरन्तर–लगातार, आनन्दरस–चिदानन्द–रस से, निर्भरित–भर दिया है, अखिल–सारी, त्रिलोकाय–त्रिलोकी को जिस ने, ऐसे (तथा), नित्य–सदा, पर्वणे–उत्सव (मनाने) वाले, तुभ्यं–आप, स्वामिने–स्वामी को, नमः–प्रणाम हो।

(हे वीरभद्र!) लगातार बहती हुई चिदानन्द भाव के रस की धार से तीनों लोकों को तृप्त करने वाले और हमेशा विश्व भर की न्यूनताओं को पूरा करने वाले अथवा हमेशा उत्सव मनाने वाले आप स्वामी को नमस्कार हो।

**सुखप्रधानसंवेद्यसम्भोगैर्भजते च यत्**
**त्वामेव तस्मै घोराय शक्तिवृन्दाय ते नमः।।23।।**

***अन्वयः–***यत् व (शक्तिवृंद) सुखप्रधान संवेद्य संभोगैः रामामेव भजते नस्मै घोराते शक्ति वृन्दाय नमः।

यत् च–जो, (शक्तिवृन्द–इन्द्रिय देवियों का समुदाय), सुख प्रधान–आनन्दप्रधान, संवेद्यरूप आदि विषयों के, संभोगैः–भोग रूपी चमत्कारों से, त्वामेव–आप के ही स्वरूप की, भजते–सेवा अर्थात् पूजा करता है, तस्मै–उसी, घोराय–भयानक (अर्थात् भेदप्रथा को नष्ट करने वाले), ते–आप की, शक्ति–चक्षु आदि शक्तियों के, वृन्दाय–समुदाय को, नमः–नमस्कार हो।।

(हे विद्यास्वरूप शिव!) जो इन्द्रियशक्तियों (करणदेवियों) का समूह, रसभरे प्रमेय पदार्थों का उपभोग करते रहने के चमत्कार

(रसास्वाद) से, (वास्तव में) आप ही को रिझा रहा है, उसी 'घोर'–अर्थात् अमंगलों का नाश करने वाले शक्तिसमूह के रूप में विराजमान आपको प्रणाम हो।

**मुनीनामप्यविज्ञेयं भक्तिसम्बन्धचेष्टिताः।**
**आलिंगन्त्यपि यं तस्मै कस्मैचिद्भवते नमः।।24।।**

*अन्वयः*– मुनीनाम् अपि अविज्ञेयं यं भक्ति संबन्ध चेष्टिताः आलिंगन्ति अपि तस्मै कस्मैचित् भवते नमः।

मुनीनाम्–(कपिल आदि तपोनिष्ठ) मुनियों से, अपि–भी, अविज्ञेयं–(सर्वथा) न जाने जा सकने वाले, यं–जिस (प्रभु) का, भक्ति–(समावेश–रूपिणी) भक्ति के, संबन्ध–संबन्ध में, चेष्टिताः–व्यवहार करने वाले (भक्तजन), आलिंगन्ति अपि–आलिंगन भी करते हैं, तस्मै–उसी, कस्मैचित्–एक अलौकिक स्वरूप वाले, भवते–आप को, नमः–नमस्कार हो।

(हे अष्टमूर्ति शिव!) भक्ति के साथ संबन्ध रखने वाली चेष्टाओं को संपन्न करने वाले–अर्थात् समावशमयी परभक्ति में लवलीन रहने के रसिक भक्तजन, पहुंचे हुए मुनियों के द्वारा भी अविज्ञेय जिस परमात्मदेव को (समावेश के बल से) गले भी लगा लेते हैं, उसी वाणी के अगोचर आपको प्रणाम हो।

**परमामृतकोशाय परमामृतराशये।**
**सर्वपारम्यपारम्यप्राप्याय भवते नमः।।25।।**

*अन्वयः*– परमामृतकोशाय परमामृतराशये सर्वपारम्य पारम्यप्राप्याय भवते नमः।

परमामृत–(जो) परमानन्द रूपी अमृत का, कोशाय–भंडार (है), परमामृत–(जो) मोक्ष रूपी स्वरूपामृत का, राशये–खज़ाना (है), सर्व–(तथा जो) समस्त (तत्त्ववर्ग की), पारम्य–(ईश्वर–तत्त्व आदि रूपी) उच्च काष्ठा की भी, पारम्य–अन्तिम सीमा पर (अर्थात् शिवतत्त्व रूपी परम पदवी पर), प्राप्याय–प्राप्त होने से सुलभ (है), भवते–(उसी) आप को, नमः–प्रणाम हो।

(हे आत्ममहेश्वर!) 'पारमार्थिक अमृत'–अर्थात् स्वरूप परिचय के रूप वाली अविनाशिता के भंडार, 'परम अमृत'–अर्थात् समूचे विश्व को पुष्टि प्रदान करने वाले चित्–अमृत के सागर, और सारे 'पारम्यों–अर्थात् मायीय भूमिका से ऊपर शुद्ध विद्या, ईश्वर एवं सदाशिव, नामी उत्तरोत्तर उच्चकोटि की भूमिकाओं के भी 'पारम्य'–अर्थात् उच्चतम तुरीयारूपिणी शाक्त भूमिका पर प्राप्त किए जाने के योग्य आपको नमस्कार हो।

**महामन्त्रमयं नौमि रूपं ते स्वच्छशीतलम्।**
**अपूर्वामोदसुभगं परामृतरसोल्वणम्।।26।।**

*अन्वयः*– (प्रभो) महामन्त्रमयं स्वच्छ शीतलम् अपूर्व आमोद सुभगम् (एवं) परामृतरस उल्वणम् ते रूपम् नौमि।

(प्रभो–हे प्रभु!), महा–(जो) अति–उत्कृष्ट, मन्त्रमयं–अहं परामर्श से संपन्न (है), स्वच्छ – (जो) निर्मल, शीतलम्–और शीतल (है), अपूर्व–(जो) अलौकिक, आमोद–सुगंधि से, सुभगम्–मनोहारी (है), (एवं–तथा जो), परामृतरस–उल्वणम्–सर्वोत्तम आनन्दरस से पूर्ण (है), ते रूपम्–(ऐसे) आप के रूप की, नौमि–मै स्तुति करता हूँ।।

(हे त्रिनेत्रधारी शिव!) 'महामंत्र'–अर्थात् अन्तर्मुखीन अहंविमर्श की घनता वाले, निर्मल, शान्तिदायक, पहले कभी अनुभव न किए गए सौरभ से सुगन्धित, और परम उत्कृष्ट चिदानन्द भाव के रस से पूर्ण आपके स्वरूप को मेरा प्रणाम हो।

**स्वातन्त्र्यामृतपूर्णत्वदैक्यख्यातिमहापटे।**
**चित्रं नास्त्येव यत्रेश तन्नौमि तव शासनम्।।27।।**

*अन्वयः*– ईश (अहं) तव तत् शासनं नौमि यत्र स्वातन्त्र्य अमृत पूर्णत्वद् ऐक्य ख्याति महापटे चित्रं नास्त्येव।

ईश–हे स्वामी! (अहं–मैं), तव–आप के, तत्–उस, शासनं–आदेश (अर्थात् शास्त्र रूपी परवाने) की, नौमि–स्तुति करता हूँ, यत्र–जिस, स्वातन्त्र्य–स्वरूप–स्वातंत्र्य रूपी, अमृत–अमृत से, पूर्ण–भरे हुए, त्वद्–आप के, ऐक्य–अद्वैत स्वरूप को, ख्याति–दिखाने वाले, महापटे–सर्वोत्तम (शासन रूपी) वस्त्र पर, चित्रं–(त्याग या ग्रहण का समर्थन करने वाली) नाना प्रकार की वार्ता, नास्त्येव–कुछ भी नहीं है।

हे ईश्वर! मैं आपके ईश्वरीय मुख से निकले हुए 'शासन'–अर्थात् अद्वैतशास्त्र के रूप वाले आज्ञापत्र को प्रणाम कर रहा हूं, जिस ईश्वरीय सुधा से भरपूर आपके एकात्मभाव की प्रत्यभिज्ञा कराने वाले महत्वपूर्ण (शास्त्ररूपी) चित्रपट पर (परम–अद्वैत के अतिरिक्त और) कोई 'चित्र'–अर्थात् अपना–पराया, हेय–उपादेय इत्यादि प्रकार की रंगीनियों वाला चित्र कहीं पर भी अंकित नहीं है।

**सर्वासंकाशनिं सर्वालक्ष्मीकालानलं तथा।**
**सर्वामगल्यकल्पान्तं मार्गं माहेश्वरं नुमः।।28।।**

*अन्वयः*– सर्व आशंका अशनिं सर्व अलक्ष्मी कालानलं तथा सर्व अमंगल्य–कल्पान्तं माहेश्वरं मार्ग (वयं) नुमः।

सर्व–(जो) सारी, आशंका–शंकाओं का, अशनिं–(नाश करने वाला) वज्र (है), सर्व–(जो) सारी, अलक्ष्मी–दरिद्रता को, कालानलं–(जलाने वाला) कालाग्निरुद्र (है), तथा–और (जो), सर्व–सारे, अमंगल्य–अमंगलों को, कल्पान्तं–(नष्ट करने वाला) कल्पान्त अर्थात् प्रलय (है), माहेश्वरं–(उस) परमेश्वर के, मार्गं–मार्ग की, (वय–हम), नुमः–स्तुति करते हैं।

(हे परमेश्वर!) हम उस 'माहेश्वर–मार्ग'–अर्थात् परम अद्वैत मार्ग का नमन कर रहे हैं जो कि सारी कुंठाओं को चूर–चूर करने वाला वज्र, सारी दरिद्रताओं को जलाने वाला कालाग्नि और सारे अमंगलों का नाशकारी प्रलय है।

**जय देव नमो नमोऽस्तु ते सकलं विश्वमिदं तवाश्रितम्।**

**जगतांपरमेश्वरो भवान् परमेकः शरणागतोऽस्मि ते ॥29॥**

*अन्वयः–* देव जय ते नमो नमः अस्तु इदं सकलं जगत तव आश्रितम भवान् परमेश्वरः (अहं) एकः ते शरणागतः अस्मि।

देव–हे भगवान्!, जय–आप की जय हो, ते–आप को, नमो नमः–बार–बार नमस्कार, अस्तु–हो, इदं–यह, सकलं–सारा, जगत्–संसार तव–आप के, आश्रितम्–सहारे ठहरा हुआ है, भवान्–आप, जगतां–सारे जगत् के, परमेश्वरः–स्वामी हैं, (अहं–मैं), एकः–केवल एक ही, ते–आप की, शरणागतः–शरण में आया, अस्मि–हूँ।

हे क्रीड़ामय भगवान्! आपकी जय–जयकार हो, बारबार आपका नमन हो, यह सारा विश्व आपके ही सहारे पर टिका हुआ है, आप सारे जगत् के स्वामी हैं, और मैं सर्वहारा केवल आपकी ही शरण में पड़ा हूं।

नमो नमः का तात्पर्य है उसी भाव में समाविष्ट होना।

# स्पन्दशास्त्र एवं परमसत्ता

डॉ जागीर सिंह

स्पन्दसूत्रों के अनुसार स्पन्दात्मक चैतन्य को परमसत्ता माना गया है। कश्मीर शैव दर्शन के सुप्रसिद्ध आचार्य क्षेमराज ने स्पन्द शास्त्र के अनुसार परमसत्ता के स्वरूप का सारतत्त्व प्रस्तुत करते हुए ऐसा ही कहा है।[1] नेत्रतन्त्र में भी सभी शास्त्रों का निष्कर्ष निकालते हुए कहा गया है कि परमात्मस्वरूप सब प्रकार की उपाधियों से रहित होता है ओर आत्मा का स्वभाव चैतन्य होता है।[2] इस प्रकार श्री विज्ञानभैरव में परमसत्ता को सभी शरीरों में व्याप्त होने वाला चैतन्य कहा हे।[3] इसी तथ्य को स्पष्ट करते हुए स्पन्द शास्त्र में कहा गया है कि जिस तत्त्व के बलस्पर्श से आभ्यंतर कर्णेश्वरी चक्र के साथ सारे इंद्रिय–वर्ग को जड़ता होने पर भी चेतन की तरह ही सृष्टि, स्थिति और संहार करने का धर्म प्राप्त होता है, वह तत्त्व दूसरे पदार्थो को चेतनता प्रदान करने में समर्थ होने के कारण स्वयं चैतन्य से रहित कैसे हो सकता है?[4] अतः योगी को चाहिए कि वह प्रयत्न के द्वारा उस तत्त्व का परीक्षण करे। जिस प्रकार उस तत्त्व को इन्द्रिय इत्यादि जड़ वर्ग में चेतनता का संचार करने की स्वतन्त्रता है, उसी प्रकार इस बात की भी संभावना है कि दूसरे शरीर, प्राण इत्यादि को भी चेतनधर्मा बनाने में स्वतन्त्र हैं। वह सहज स्वातंत्र्य है और प्रत्येक पदार्थ के स्वभाव के रूप में अवस्थित है।[5] अतः अभ्यास करने से ही उसकी अनुभूति हो जाती है।[6] देश, काल और आकार उसी से भासित होते हैं, अतः वह उनसे परे है। इसी प्रकार, प्रमाण की सत्ता प्रमाता पर निर्भर होने से वह उसकी सीमा से भी हट जाता है।

शैव दर्शन के रहस्यग्रन्थ शिवसूत्र में भी परमसत्ता के स्वरूप की ऐसी ही झलक मिलती है। तदनुसार आत्मा को चैतन्य रूप माना गया है,[7] जो ज्ञान और क्रिया के स्वातन्त्र्य से युक्त है।[8] इसी प्रकार स्पन्द शास्त्र में ज्ञान ओर क्रिया परमसत्ता के स्वाभाविक धर्म अभिहित हैं।[9] शिव और शक्ति के सामरस्य युक्त नित्य वह विश्वमय दशा में ज्ञान–सोमरूप से एवं विश्वोत्तीर्ण अवस्था में चिन्मय रूप से सतत अवस्थित है।[10] परमार्थ स्वभाव ही शंकर बनकर आवागमन के चक्कर में पड़ जाता है, तो उसको उस रूप में शिव कैसे कहा जा सकता है? इस के उत्तर में यह कहा जाता है जिस अभेद–भूमिका में यह सारा विश्व अनादिकाल से ''अहं–रूप'' में अवस्थित रहा है और जिससे इसकी उत्पत्ति अहंरूपता से पृथक्–सी होकर इदं (विश्व) रूपता में अवभासित हो जाती है, उस सत्ता के स्वभाव पर संसारी अवस्था में भी कोई आवरण नहीं पड़ता है, क्योंकि इसी से उनकी सत्ता होती है।

अतः उसके स्वतन्त्र प्रसार में कोई रुकावट नहीं पड़ सकती।[11]

यही कारण है कि उसको ''शिव'' कहा जाता है। स्पन्दतत्त्व का यह स्वभाव है कि उसको सुख, दुःख, ग्राह्यता, ग्राहकता और मूढ़ता इत्यादि भाव कभी भी स्पर्श नहीं करते हैं। वही तत्त्व परमार्थ सत् है, क्योंकि वह नित्य है।[12] सुख इत्यादि केवल मानसिक संकल्पों की ही उपज हैं, क्षणमात्र में नष्ट होने वाले हैं और आत्मा के वास्तविक रूप से बाह्य है। अतः वे भी शब्द इत्यादि विषयों के ही तुल्य – कक्ष हैं। इस सम्बन्ध में सोचना भी व्यर्थ है कि यदि उस तत्त्व को सुख इत्यादि की अनुभूति

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1. ''महता ग्रन्थेन (स्पन्दशास्त्रेन) शंकारात्मक स्पन्द–तत्त्वरूपं चैतन्यं सर्वदा स्वप्रकाशं परमार्थसत् अस्ति इति प्रमाणीकृतम्''। – शि0सू0 वि0, पृ0 13
2. ''परमात्मत्वरूपं तु सर्वोपाधिशिवर्जितम्। चैतन्यमात्मनो रूपं सर्वशास्त्रेषु पठयते।। – ने0 तं0 8/28
3. ''चिद्धर्मा सर्वदेहेषु विशेषो नास्ति कुत्राचित्। अतश्च तन्मयं सर्वभावयन् भवजिज्जनः''।। – वि0 भै0, श्लो0 100
4. ''यतः करणवर्गोऽयं विमूढोऽमूढवत् स्वयम्। सहान्तरेण चक्रेण प्रवृत्तिस्थितिसंहृती।। – स्पं0 का0 1/6
5. (क) ''शक्तिश्च नाम भावस्य स्वं रूपं मातृकल्पितम्। तेनाद्वयः स एवापि शक्तिमत्परिकल्पने।। – तं0 आ0, 1/109
   (ख) ''स एव सर्वभूतानां स्वभावः परमेश्वरः। भावजातं हि तस्मैव शक्तिरीश्वरतामयी।। – बो0 पं0 द0, श्लो 0 2
6. ''लभते तत्प्रयत्लेन परीक्ष्यं तत्त्वमादरात्। यतः स्वतन्त्रता तस्य सर्वत्रेयमकृत्रिमा''। – स्प0 का0 1/7
7. ''चैतन्यमात्मा''। – शि0 सू0 1/1
8. ''चैतयते इति चेतनः सर्वज्ञानक्रियास्वतन्त्रः, तस्य भावः चैतन्यं। सर्वज्ञानक्रियासंबन्धमयं परिपूर्ण स्वातन्त्र्यम उच्यते''। – शि0 सू0 वि0, पृ0 6
9. ''तदास्याकृत्रिमो धर्मो ज्ञत्वकर्तृत्वलक्षणः। मतस्तदेप्सितं सर्वं जानाति च करोति च।।'' – स्प का0, 1/10
10. ''ज्ञानज्ञेयस्वरूपिण्या शक्त्या परमया युतः। पदद्वये विभुर्भाति तदन्यत्र तु चिन्मयः।।'' तदेव, 2/2
11. ''यत्र स्थितमिदं सर्वं कार्यं यस्माच्च निर्गतम्। तस्यानावृत्तरूपं निरोधोऽस्ति कुत्रचित् स्व० का० /2
12. ''न दुःखं न सुखं यत्र न ग्राह्यो ग्राहको न च। न चास्ति मूढभावोऽपि तदस्ति परमार्थतः''। – स्प0 का0 1/5

नहीं होती है तो वह पत्थर के समान जड़ ही है, क्योंकि सुख–दुःख तो बुद्धि के धर्म हैं एवं द्वयापेक्षी हैं। परमार्थो शिवरूपता में पत्थरादि जड़ पदार्थों की अपेक्षा अपने पूर्णस्वरूप की अनुभूति का परमानन्द सतत विद्यमान रहता है। इस जगदानन्द की तुलना में सांसारिक सुख नगण्य–सा होता है। ग्राहक की दशा से उत्तीर्ण, अतएव यथार्थ प्रमातृ दशा उपलब्ध होने से तत्–तत् स्वहेतु से उत्पन्न, सुख–दुख का साक्षात्कार होने पर भी उनसे प्रभावित नहीं होता या कारण राहित्य से उत्पन्न ही नहीं हो।[13]

शाश्वत्–स्पन्दमयी परासंवित् भट्टारिका बहिर्मुखीभाव से विश्वरूप में प्रसृत होने की उन्मुखता में स्वयं बहिर्मुख होकर सबसे पहले सामान्य–प्राणना की भूमिका पर उतर कर उसके विकास–क्रम से विशेष (गुणादि) स्पन्दरूप अतः त्रिगुणात्मक अंतःकरणों का रूप धारण कर लेती है।[14] इन त्रिगुणात्मक अन्तःकरणों का रूप ही सुख–दुःख और मोह होता है। अतः सुख, दुःख और मूढ़ता इत्यादि अवस्थाऐं भी स्वरूप से अन्य कोई पदार्थ नहीं हैं, क्योंकि इनमें भी संवित् अनुस्यूत रहती है।[15] यह तो अखण्ड ज्ञानरूपा पारमेश्वरी शक्ति है जो कि आन्तर और बाह्य रूप में प्रकाशमान् नील–सुख इत्यादि वेद्य पदार्थों के रूप में स्वयं ही प्रकाशमान है।[16] प्रति समय संसार में देखा जाता है कि प्रत्येक प्रमाता ज्ञान के द्वारा ही इन नील–सुखादि विषयों का अनुभव करता है, अर्थात् ज्ञान–सत्ता के आधार के बिना किसी भी विषय की कोई सत्ता नहीं हैं। इससे यह बात स्पष्ट होती है कि जो जिसके बिना पृथक् रूप में स्थित नहीं रह सकता, वह उससे अभिन्न हुआ करता है। फलतः नील–सुखादि भी ज्ञान से अन्य कोई पदार्थ नहीं है।[17] यदि ये अवस्थाएं ज्ञानरूप हैं, तो हैं। यदि नहीं हैं तो नहीं हैं। जिस प्रकार यदि मिट्टी हो तो घट है यदि मिट्टी नहीं है, तो घट भी नहीं है। जो इस सामान्य स्पन्दरूप आत्मतत्त्व का विषय हैं, उनकें लिये विशेष स्पन्द संसारी भावरूप विघ्नहेतु नहीं बनते, परन्तु अप्रबुद्धों को घोर संसरण गर्त में डालने का।

इस सम्बन्ध में यह बात स्मरणीय है कि चित् तत्त्व का स्वरूप विश्वात्मक अहंविमर्श हैं। इस अहंविमर्श के दो रूप हैं – शुद्ध और अशुद्ध। शुद्ध का सम्बन्ध प्रतिप्रमातृ के साथ है। इसमें सारी अवस्थाएं और सारे विरोधात्मक द्वन्द्व अपनी भेदमयता को भूल कर विशुद्ध चिद्रूप एकाकारता में उसी प्रकार अवस्थित रहते हैं, जिस प्रकार संसार की सारी सरिताएं सागर में पहुंच कर सरिताएं न रहकर सागर ही बन जाती हैं। अशुद्ध अहांविमर्श का सम्बन्ध संसारी जीव अथवा पशु– प्रमातृभाव के साथ है। यह वह अवस्था है जिसमें वही विशुद्ध चित्–तत्त्व अपने ही रूपान्तर मायाशक्ति के द्वारा अपनी ही अभिन्न ज्ञानशक्ति, क्रियाशक्ति ओर मायाशक्ति को संकोच में डालकर क्रमशः सतोगुण, रजोगुण और तमोगुण[19] के समष्टिरूप के रूप में धारण कर लेता है।[20] यह चित् ही प्रत्येक प्रकार की अवस्थाओं, उपाधियों, उनके पारस्परिक विरोधात्मक द्वन्द्वों, विचित्र प्रकार के शरीरों एवं आकार–प्रकारों की अनेकाकारता की सर्जना करके उनको अपना वास्तविक स्वरूप समझता रहता है, जबकि वास्तविक स्थिति कुछ और है।

फलतः विशुद्ध चित्–तत्त्व प्रति समय अखण्ड ज्ञानात्मक एकाकारता होने के कारण इन सारी सुखमयता, दुःखमयता, ग्राह्यता और ग्राह्यकता की उपाधियों से रहित और परमार्थ–सत् है। यह जो पशु प्रमातृ–भाव की पदवी पर प्रत्येक जीवधारी में इन उपाधियों के प्रति ''अहं'' अभिनिवेश देखने में आता है, वह तो केवल अपने वास्तविक चैतन्य स्वरूप की अनुभूति की हीनता के कारण ही है।[21] इसके विपरीत निरन्तर अभ्यास एवं गुरुकृपा से आत्मस्वरूप की अनुभूति को प्राप्त करने वाले साधक इन सारी उपाधियों को दूसरे घट–पटादि ग्राह्य पदार्थों की तरह ही अपने से पृथक् 'इदम्' रूप मे और अपने

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13. ''ग्राहकभूमिकोत्तीर्णाना वास्तवप्रमातृदशाप्रपन्नानां तंत्तत्स्वहेतूपस्थापितसुखदुःखसाक्षात्वऽपि न तेषां सुखदुःखादि, नोत्पदात एव वा सुखादि हेतु वैकल्वात्, सहजानन्दाविर्भावस्तु तंदा एव – श्रीप्रत्यभिज्ञासूत्र विमर्शिनी
14. (क) ''गुणादिस्पन्दनिःष्यन्दाःसामान्यस्पन्दसंश्रयात!'' – स्प० क०, 2/3
(ख) ''प्राक् संवितृ प्राणे परिणता''। – शि० सू० वि०, पृ० 225
15. ''अहं सुखी च दुःखी च रक्तश्चेत्यादिसंविदः। सुखाद्यवस्थानुस्यूते वर्तन्तेऽन्यत्र ताः स्फुटम्''। – स्प० का० 1/4
16. ''तत्तद्रूपतया ज्ञानं बहिरन्तः प्रकाशते। ज्ञानादृते नार्थसत्ता ज्ञानरूपं ततो जगत्''।। – शि० सू० वि, वृ० 196
17. ''नहि ज्ञानादृते भावाः केनचिद्विषयीकृताः। ज्ञानं तदात्मतां यातमेतस्मादवसोयते।। – तत्रेव कालिकाक्रमे
18. ''गुणादिस्पन्दनिःष्यन्दाः सामान्यस्पन्दसंश्रयात्। लब्धात्मज्ञाभाः सततं स्युर्ज्ञस्मापरिपन्थिनः।। अप्रबुद्धधियस्त्वेते स्वस्थितिस्थगनोद्यताः। पातयन्ति दुस्तारे घोरं संसारवर्त्मनि।।'' – स्प० का०, 2/3
19. ''स्वाङ्गरूपेषु भावेषु पत्युर्ज्ञानं क्रिया च या। माया तृतीय ते एव पशोः सत्वं रजस्तमः''।। – ई० प्र०, 2/28
20. ''चितिरेव चेतनपदादवरूढा चेत्यसंकोचिनी चित्तम्''। – प्र० ह०, 5
21. ''सुखदुःखयोर्बहिर्मननम्''। – शि० सू०, 3.33

आत्मस्वरूप को विशुद्ध 'अहं' रूप में अनुभव कर लेते हैं। फलतः ऐसे व्यक्तियों को संसार के द्वंद्व प्रभावित नहीं कर सकते हैं।

जो वस्तु परमार्थसत् है, वह कभी असत् नहीं हो सकती है यदि उसको ''असत्'' मान लिया जाय, तो इस शंका का समाधान नहीं हो सकता है कि ''असत्'' वस्तु से 'सत्' की उत्पत्ति कैसे हुई है? फलतः मौलिक स्पन्दतत्त्व स्वयं ''सत्'' है और इसी कारण उससे दृश्यमान कार्यरूप 'सत्' का ही विकास होता है। अतः परमसत्ता की स्वातन्त्र्य शक्ति का समस्त जग्–प्रपञ्च विकास है, अतएव मिथ्या न होकर सत् है, क्योंकि शक्ति और शक्तिमान में अभेद होता है।[22] जीवात्मा भी सर्वमय है, क्योकि यह निजी संवेदन के द्वारा संसार के प्रत्येक भाव की सर्जना करता रहता है। जो भी पदार्थ अनुभव में आता है, वही संवेदन का विषय बन जाता है। यह जीवात्मा किसी भी बाह्य पदार्थ का अनुभव करने के बाद तत्काल ही उसको आत्मसात् कर लेता है।[23] अतः आत्मा का वैसा सर्वमय स्वभाव होने के कारण शब्दों एवं उनके अर्थों की संवेदनाओं में कोई भी ऐसी अवस्था नहीं है जो शिवमय स्वभाव को अभिव्यक्त करने वाली नहीं है। अतः वस्तुस्थिति यही है कि प्रत्येक स्थान पर भोक्ता ही भोग्य पदार्थों के रूप में आभासमान है। भोग्य पदार्थ चेतन भोक्ता से इतर नहीं है।[24]

वास्तव में परमेश्वर की स्वातन्त्र्य शक्ति अथवा स्पन्दशक्ति एक ही है, जो अनन्त एवं अपरिमित धाराओं में प्रवहमान होकर विश्व के अणु–अणु का रूप धारण करती है।[25] शक्ति की इन्हीं अनन्त घाराओं को शास्त्रों में आन्तर चक्र या करणेश्वरी चक्र का नाम दिया गया है। तन्त्रालोक, स्वच्छन्दतन्त्र, विज्ञानभैरव इत्यादि अनेक शैवग्रन्थों में परमेश्वर की अनेक शक्तियों और अनेक चक्रों की विस्तृत विवेचना की गई हैं। स्पन्दशास्त्र में कहा गया है कि इस चक्र से उस शक्तिवर्ग का अभिप्राय है, जो प्रमाता के अन्तःकरणों, इन्द्रियवर्ग और प्रमेय भावों को स्फुरणा प्रदान करता है।[26]

परमेश्वर की स्वातन्त्र्यरूप स्पन्दशक्ति विश्व का बाह्य प्रसार करने की भूमिका में ''वामेश्वरी''[27] रूप धारण कर लेती है। शास्त्रकारों ने यह नामकरण निम्नलिखित उपपत्तियों के आधार पर किया है:–

1. यह विश्व का वमन करती है अर्थात् स्वरूप में केवल ''अहं'' रूप में ही अवस्थित भावमण्डल का बाह्य ''इदं'' रूप में अवभासन करती है।

2. यह वाम अर्थात् उल्टा आचरण करती है। भाव यह है कि स्वभाव के विरुद्ध रूप को अर्थात संसार के रूप को धारण करके सारे विश्व को अनन्त उत्पत्तियों और जन्म–मरण का विषय बना लेती है।

3. यह संसार–भाव के विरुद्ध आचरण करती है। भाव यह है कि पारमेश्वरी शक्तिपात का पात्र बने हुए व्यक्तियों में शिवभाव का विकास करती है। यह पारमेश्वरी ही विश्व लीला के विकास के समय क्रमशः खेचरी, गोचरी दिक्चरी ओर भूचरी के रूप में अभिव्यक्त होकर प्रमाता, अन्तः करण, बाह्येन्द्रियों, और समस्त प्रमेयों का रूप धारण करती है।[28] ये खेचरी इत्यादि शक्तियाँ पशुभाव में पड़े हुए शिव (जीव) को मोह में डालकर उसकी बुद्धि में संसारी हेय पदार्थों के प्रति अहं–अभिनिवेश का दुराग्रह उत्पन्न करती है, जिससे उसको अपने वास्तविक विश्वात्म भाव और अपनी अबाघ एवं असीम पञ्चविधकृत्यकारिता का ज्ञान नहीं रहता है। परमेश्वर की इसी अवस्था को ''संसारभाव'' कहते हैं।

इतना होते हुए भी इस शक्तिवर्ग का काम द्विमुखी है – जहाँ ये शक्तियाँ अज्ञानी पुरुषों को अधोगति के गर्त में धकेलती रहती हैं, वहाँ सद्गुरुओं की कृपा से निर्मल हृदय वाले पुरुषों को शिवभाव पर आरूढ़ करने की क्षमता भी रखती हैं।[29] ऐसे सावधान साधकों के हृदयों में ये शक्तियाँ मूढ़भाव को उत्पन्न नहीं करती हैं। वे तो शरीर, प्राण इत्यादि में रहते हुए भी साक्षात् शिव ही होते हैं।[30]

इस प्रकार हम देखते हैं कि स्पन्दशास्त्र के अनुसार परमात्मा एक सार्वभौम चैतन्य को माना गया है, जो परास्पन्दनात्मक है। इसी से समस्त जगत् प्रपञ्च की सृष्टि, स्थिति एवं संहारादि लीला होती है। उसका अभेद रूप में विमर्श ही मोक्ष देने वाला होता है।

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22. ''स्वशक्तिप्रचयोऽस्य विश्वम्'' शि० सू०, 3/30
'शक्तयोऽस्य जगत्कृत्स्नम्' – तदेव विमर्शिनी
23. ''यस्मात् सर्वमयो जीवः सर्वभावसमुद्भवात्। तत्संवेदनरूपेण तादात्म्यप्रतिपत्तितः''।। – स्प० का० 2/28
24. ''तेन शब्दार्थचिन्तासु न सावस्था न यः शिवः। भोक्तैव भोग्यभावने सदा सर्वत्र संस्थितः।। – स्प० का० 2/29
25. ''ईशावास्यमिदं सर्व यत्किंच जगत्यां जगत्''।। – ई० वा० उप० 1/1
26. ''यतः करण वर्गोऽयं विमूढो ऽमूढवत् स्वयम्। सहान्तरेण चक्रेण प्रवृत्तिस्थितिसंहृती''। – स्प० का० 1/6
27. ''किंच चितिशक्तिरेव भगवती विश्ववमनात् संसारवामाचारत्वाच्य वामेश्वर्याख्यासती''। – प्र० हृ० टी०, सू० 12
28. ''खेचरी–गोचरी–दिक्चरी–भूचरी रूपैः अशेषैः प्रमातृ–अन्तःकरण बहिष्करण–भावस्वभावैः परिस्फुरन्ती''। – प्र० हृ० टी, सू० 12
29. ''पूर्णावच्छिन्नमात्रन्तर्बहिष्करणभावगाः। वामेशाद्याः परि ज्ञानाज्ञानात् स्युर्मुक्तिबन्धदा''।। – प्र० हृ० टी, सू० 12
30. एवं संकुचितशक्तिः प्राणादिमानपि यदा स्वशक्तिव्यामोहितो न भवति, तदा अयम् ....... शरीरी परमेश्वरः''। – प्र० हृ०, सू० 12

# गुरुदेव की सेवा और सान्निध्य के वे क्षण

राजदुलारी कौल

जप, तप, पूजा, ध्यान की कोई विधि न जानते हुए भी परम पूज्य गुरुदेव स्वामी लक्ष्मण जी महाराज ने मुझे अपनी चरण– धूलि ग्रहण करने के योग्य समझा, इसे मैं अपना परम सैभाग्य समझती हूँ। इस वर्ष 25 अप्रैल को श्रीनगर स्थित ईश्वर आश्रम में उनकी जन्म–शताब्दी से संबन्धित एक समारोह में जब मैं एक कविता के रूप उन्हें अपने श्रद्धा सुमन अर्पित कर रही थी तो गुरुदेव की मुझ पर जो अहेतुकी कृपा रही है उसके बारे में मेरा मन अनेक स्मृतियों से भर उठा।

ईश्वर स्वरूप स्वामी लक्ष्मण जी के प्रथम दर्शन मुझे 1954 में हुए थे। मैं श्रीनगर के वसंता स्कूल से निकल रही थी तो मेरी दृष्टि सामने की गली से आते हुए साक्षात शिव के सामान तेजस्वी एक पुरुष पर पड़ी जी स्त्री–पुरुषों की एक पूरी भीड़ से घिरे हुए थे। ये सब लोग उनके चरणों का स्पर्श करने में लगे हुए थे। मेंने भी मन ही मन उन्हें प्रणाम किया और वे चारों ओर अपनी आभा फैलाते हुए कार में जा बैठें । तभी मुझे पता चला कि ये तेजस्वी व्यक्ति और कोई नही स्वयं कश्मीर शैव दर्शन के विश्व–विख्यात आचार्य स्वामी लक्ष्मण जी थे। श्रद्धा–विभोर हो कर मैं भी पुरुषयार स्थित अपने घर की ओर चल पड़ी

इस प्रथम दर्शन के बहुत समय बाद एक दिन जब मैंने इसी महान विभूति को अपने ज्येष्ठ, सुप्रसिद्ध दंत–चिकित्सक डॉ० अवतार कृष्ण कौल के निवास स्थान पर देखा तो मेरे आश्चर्य और प्रसन्नता का कोई ठिकाना नही रहा । डॉ० साहब के सुपुत्रों का यज्ञोपवीत होना निश्चित हुआ था और स्वामी जी मेरे पति गिरिधारी कौल के साथ वहाँ पधारे थे। वहाँ उपस्थित सभी लोग पंक्तिबद्ध होकर स्वामी जी के श्री चरणों में प्रणाम कर रहे थे। मैंने भी पंक्ति में आकर उन्हें नमन किया। इस अवसर पर मुझे स्वामी जी को कश्मीरी कहवा पिलाने की एक छोटी सी सेवा सुलभ हुई और मैनें अतीव हर्ष का अनुभव किया । मेरा नाम पूछते हुए उन्होंने जानना चाहा कि क्या मैं गिरिधारी कौल की धर्मपत्नी हूँ जो उन्हें लेने उनके आश्रम आए थे । मैनें उन्हें अपना नाम बता दिया और स्वर्गीय दंत–चिकित्सक गोपनाथ जी ने मेरे गिरधारी जी की पत्नी होने की पुष्टि कर दी । मैं प्याले में कहवा डाल रही थी कि स्वामी जी ने मेरी ओर देखा। दृष्टि–दीक्षा की उस मूल्यवान घड़ी को मैं आज तक भूल नहीं पाई हूँ। फिर जब स्वामी जी ने हमें आश्रम आने को कहा तो मैंने उपने आप को धन्य समझा । इसके बाद हम लोग नियमित रूप से हर इतवार को इशबर स्थित उनके आश्रम जाकर उनके शब्दामृत का पान करते रहे।

1968 में हमने स्वामी जी से निवेदन किया कि हम पठानकोट में अपना मकान बना रहे हैं । मेरे पति ते उन्हे बताया कि मैं अध्यापन कार्य से छुट्टी लेकर मकान के निर्माण के काम की देख–रेख कर रही हूँ। "उसे पैसे बराबर भेज रहे हो ना?" स्वामी जी ने उनसे पूछा। ''अगर और पैसों की आवश्यकता हो तो मुझे बता देना।'' कुछ दिन बाद स्वामी जी ने इस विषय में मुझे एक पत्र भी लिखा। मैनें मकान का बाहर का काम जल्दी–जल्दी करवाया और अंदर का काम वैसे ही छोड़ कर उनके आनेवाले जन्मदिन के समारोह में भाग लेने के लिए भागकर इशबर उनके आश्रम पहुँची। वहाँ उन्होनें मुझसे पूछा कि मेरे मकान, जिसे उन्होने ''गॉड्स हाऊस'' का नाम दिया था, का काम कहाँ पहुँचा। उनके इस कृपाभाव को देखकर मेरी आँखों में आँसू भर आए।

1969 के आते–आते पठानकोट में हमारा मकान बन कर तैयार हो गया। स्वर्गीय पं० प्रेमनाथ शास्त्री ने माघ शुक्ल पक्ष में गृहप्रवेश का शुभ मुहूर्त देखा था। स्वामी जी ने इस अवसर पर वहाँ आकर हमें अपने आशीर्वाद से अनुग्रहीत करने की हमारी प्रार्थना स्वीकार कर ली तो हमारी प्रसन्नता का कोई ओर–छोर नहीं रहा। स्वामी जी ने हमारे इस अनुरोध को भी स्वीकार किया कि हम इस नये घर मे, सर्वप्रथम उनकी पूजा करके अपने आप को धन्य करेंगे। यह भी निश्चित हुआ कि इस अवसर पर स्वर्गीय ज्योतिषी पं० प्रेमनाथ शास्त्री और पं० काशीनाथ शास्त्री हमारी ओर से एक यज्ञ का आयोजन करेंगे। हमें अपने सौभाग्य पर विश्वास नहीं हुआ जब स्वामी जी ने कहा कि इस यज्ञ में वे स्वयं शिव स्वाहाकार और शक्ति स्वाहाकार करेंगे। हमें इसके लिए प्रचुर मात्रा में सारी सामग्री लाने का निर्देश हुआ, जिसकी सूची पं० प्रेमनाथ ने तैयार कर ली थी । सभी तैयारियाँ पूरी होने पर मैं राह में पलकें बिछाए परमपूज्य गुरुदेव के आगमन की

प्रतीक्षा करने लगी।

तभी मेरे पति गिरिधारी कौल ईश्वर आश्रम गए और स्वामी जी से मिलकर अनकी सुविधा के अनुसार वह दिन निश्चित किया जब वे आश्रम से पठानकोट के लिए प्रस्थान करेंगे। मुझे भी फोन पर उनके प्रस्थान के दिन और समय के बारे में सूचित किया गया। पर तभी एक आश्चर्यजनक घटना घटी। मेरे पति ने मुझे फोन किया और बताया कि वे आश्रम से अपने दफ्तर पहुँचे ही थे कि स्वामी जी सिर पर मफ़लर बाँधे सामने खड़े दिखाई दिए। मेरे पति आँखें मलने लगे कि स्वामी जी कब और कहाँ से आए। ''हम परसों बुधवार को प्रातः सात बजे यहाँ से चलेंगें, '' कहते हुए उन्होनें वही दिन और समय बताया जो उनके साथ मेरे पति ने आश्रम में तय किया था। निश्चित दिन पर गिरिधारी एक टैक्सी लेकर आश्रम पहुँचे। स्वामी जी की प्रमुख शिष्या शारिका देवी ने खाने–पीने का सारा सामान एक टोकरी में रखा था। कुछ सूखा मेवा भी साथ रखा गया और वे लोग आश्रम से चल पड़े । आश्चर्य की बात यह है कि अगले ही दिन जम्मू–कश्मीर राजमार्ग यातायात के लिए तेरह दिन बंद हो गया विमान सेवा भी स्थगित हुई। एक और रहस्यमय बात यह हुई कि आश्रम से निकलते समय दही का एक बड़ा सा कूंडा गिरिधारी के हाथ में थमा दिया गया और उनसे कहा गया कि जम्मू पहुँचने तक उसे नीचे न रखें।

उधमपुर पहुँचने पर स्वामी जी। किसी के यहाँ शोक संवेदना प्रकट करने गए, फिर ड्राइवर से जल्दी–जल्दी स्व० रधुनाथ वारिकू के निवास पर ले जाने को कहा। दांए–दांए देखे बिना ही वे ऊपर चले गए और एक कमरे का दरवाज़ा खोला। कमरे में आग लगी थी और आग की लपटें और धुआँ बाहर आने लगा। तत्काल सभी उपस्थित लोग आग बुझाने में लग गए। स्वामी जी सहज ही जाकर बरामदे में एक कुरसी पर बैठ गए। गिरिधारी भौंचक्के से यह सब देख रहे थे कि स्वामी जी ने उन्हें बाल्टी भर कर दही की लस्सी बनाकर सभी को पिलाने को कहा। ''ये बेचारे जल गए हैं'', उन्होंने कहा। इतने में आग को बुझा लिया गया था।

अगले दिन स्वामी जी पठानकोट पहुँचे तो उन्हें रात के लिए स्व० मनवटी के यहाँ ठहराया गया। दूसरे दिन गृहप्रवेश का मुहूर्त था। हमें इशबर के आश्रम में स्वामी जी का एक फोटू दिया गया था जिसे हमें घर में प्रवेश करते समय वहाँ रखने का आदेश था। गृहप्रवेश के अनुष्ठान में भाग लेने के लिए आये सभी लोगों ने स्वामी जी को प्रणाम किया और स्वामी जी ने हमसे उस फोटू के बारे में पूछा कि उसे कहाँ रखा गया है।

तभी स्वामी जी को हमारी नन्हीं बिटिया गीताँजलि के संसार से चले जाने के बारे में पता चला। उन्होने हमसे उसका चित्र भी साथ अपने चित्र के साथ रखने को कहा। ऐसा करुणा से भरा संवेदनशील हृदय था उनका। गीताँजलि को हम विद्यारंभ के लिए ईश्वर आश्रम में स्वामी जी के पास ले गए थे । उसके समारोह में न होने से हमारे हृदय की व्यथा को वे जान गए थे।

अंत में हमने पठानकोट के उस घर में प्रवेश किया। स्वामी जी उस कमरे में चले गए जहाँ उनके ठहरने की व्यवस्था की गई थी और ज्योतिषी प्रेमनाथ के शिवोऽहम् –शिवोऽहम्'' के मधुर संगीतमय उच्चारण के बीच गुरु–पूजा आरंभ हुई। स्वामी जी ने कमरे की सभी बत्तियों को जलाने को कहा जिससे दीपोत्सव सा वातावरण बन गया और कमरा प्रकाश से जगमगा उठा। तभी सबको शक्करपारों के साथ कश्मीरी चाय पिलाई गई और हवन आरंभ हुआ। यज्ञ मंडप को हमने बहुत ही सुंदर ढंग से सजाया था। कलश पूजा के बाद यज्ञ में थोड़ा विराम लिया गया और हल्का–फुल्का भोजन करके स्वामी जी रात के लिए विश्राम करने चले गए, जिसकी व्यवस्था गिरिधारी कर चुके थे। मैं उन्हें प्रणाम करने आई तो मेरी आखों से आँसुओं की धार बह रही थी ।मेरा हृदय इस आशंका से धड़क रहा था कि हमने उनके शयन आदि के लिए जो व्यवस्था की थी क्या वह उनके योग्य थी ।मैंने उनसे उन सब कमियों के लिए, त्रुटियों के लिए, क्षमा माँगी जो हम से रह गई हों । ''अरे तुम दोनों रो रहे हो। मेरे आने से खुश नहीं हो क्या?'' कहते हुए उन्होनें हमें आश्वस्त किया। हमें समझाया कि बड़ी चीज़ है वह भावना जिससे कोई कार्य किया जाए, वस्तुएं नहीं। उनकी वात्सल्यभरी करुणा से हमारे हृदय भीग उठे।

प्रातः चार बजे मैं उठी तो देखा स्वामी जी ने अपने कमरे का दरवाज़ा खोल दिया हैं। उन्हें प्रणाम करने के लिए कमरे के अंदर आई कि वे कह उठे, ''अरे शास्त्री जी ने सोने ही कहाँ दिया? तीन बजे ही दुर्गासप्तशती के श्लोकों का पाठ माईक पर शुरु कर दिया। मैं भी तकिया लगाकर बैठ गया।'' फिर बोले, '' पानी ले आओ, ज़रा नहा लेंगे। ''मैंने पानी गरम किया और बाथरूम में रख दिया। उस समय हमारे मकान में गीज़र आदि चीज़ें नहीं लगी थीं। मैं प्रसन्न थी कि मेरे पास कुछ भी नहीं था, पर सेवा का अपार, श्रद्धा का भाव अवश्य था।

# कश्मीर शैवदर्शन में बन्धन और मोक्ष की परिकल्पनाएं

डॉ० नीना मल्होत्रा

आत्मा के वास्तविक स्वरूप से अनभिज्ञता अथवा अज्ञान को बन्धन तथा इसके फलस्वरूप उत्पन्न दुःख को बन्धन का लक्षण माना गया है। वास्तविकता से अनभिज्ञ जीव कर्म में लिप्त होता है।, उसकी स्वाभाविक शक्तियाँ क्षीणप्राय रहती हैं।, परन्तु इसके विपरीत अपनी असीमित शक्तियों का ज्ञान होने से आत्मा असीम हो जाता है। वह असीम अवस्था को ही अपनी सहज अथवा स्वाभाविक अवस्था समझने लगता है। अतः वास्तविक अवस्था की ओर जाना अथवा आत्मोपलब्धि को ही मोक्ष कहा गया है। जिन कारणों से आत्मा के वास्तविक स्वरूप के प्रति अनभिज्ञता है, उन कारणों के उन्मूलन से ही आत्मोपलबधि भी हो सकती है। कहने का तात्पर्य यह है कि भारतीय दर्शनों में सामान्य रूप से बन्धन का कारण अज्ञान माना गया है तथा मोक्ष का कारण ज्ञान अथवा अज्ञान का विनाश माना गया है। इस अज्ञान की व्याख्या में भारतीय दर्शनों मे मतभेद पाया जाता है। इस मतभेद को मोटे तौर पर तीन वर्गों अथवा प्रकारों में बांटा जा सकता है। कुछ दर्शन जैसे शैव सिद्धान्त, जैन आदि अज्ञान से आत्मा की संसिक्तता को अनादि और बन्धन को सत्य मानते हैं। कुछ दर्शनों में अज्ञान से उत्पन्न बन्धन को मिथ्या अभासमात्र अथवा असत्य माना गया है, जो आत्मा पर अध्योरोपित मात्र हैं। तीसरे प्रकार में काश्मीर शैव दर्शन को रखा जा सकता है, जिसमें बन्धन का कारण अज्ञान माना गया है, किन्तु यह आत्मा द्वारा लीला के लिए स्वेच्छा से गृहीत है।

## बन्धन

बन्धन को अनादि मानने से समस्या उत्पन्न होती है कि फिर उसका विनाश कैसे होता है, क्योंकि जो अनादि है उसका अन्त नहीं हो सकता। बन्धन को असत्य अथवा मिथ्या मानने से यह प्रश्न अठता है कि असत्य बन्धन से मुक्ति पाने के लिए प्रयास करने अथवा कठोर आध्यात्मिक साधना की क्या आवश्यकता है? जो मिथ्या मात्र है अथवा वास्तविकता में है ही नहीं, उसके दूर होने का अर्थ क्या है?

शिव की दृष्टि से बन्धन स्वेच्छा से गृहीत है, किन्तु जब शिव बन्धन ग्रहण कर पशु बन जाता है, तो पशु की दृष्टि से बन्धन वास्तविक हो जाता है। शिव के लिए बन्धन लीला है एवं पुनः बन्धन से मुक्ति पाना भी उसकी लीला का अंग है, किन्तु जीव के लिए यह लीला नहीं है।

इस अपूर्ण अथवा सीमित ज्ञान–शक्ति के कारण वह अपने पूर्ण रूप को नहीं जानता अथवा उसे भूल जाता है। यह अपूर्ण ज्ञान ही काश्मीर शैव दर्शन में अज्ञान कहा जाता है। वेदान्ती अज्ञान को ज्ञान के विरोधी अर्थ में लेते हैं। उनके अनुसार अज्ञान और ज्ञान में तम और प्रकाश का सम्बन्ध है। काश्मीर शैव दार्शनिक अज्ञान को ज्ञान की सर्वथा अनुपस्थिति के अर्थ में नहीं लेते। उनके अनुसार इस प्रकार का अज्ञान केवल अचेतन पदार्थ में ही हो सकता है, चेतन में ज्ञान की सर्वथा अनुपस्थिति नहीं माना जा सकती। अतः बद्धात्मा में होने वाला अज्ञान अपूर्ण ज्ञान अथवा सीमित ज्ञान ही कहा जा सकता है।

बन्धन केवल अपूर्णावस्था अथवा अपूर्ण ज्ञान की स्थिति में है। आत्मा कर्म करता है तथा कर्म के फलस्वरूप उत्पन्न सुख–दुःख को भोगता हुआ बन्धन में और जकड़ता जाता है।

बन्धन की प्रक्रिया को समझाते हुए काश्मीर शैव दार्शनिक कहते हैं कि परम शिव अपनी स्वतन्त्र्य शक्ति से स्वयं को सीमित रूप में अभिव्यक्त करता है तथा पशु रूप में अपनी पूर्णावस्था भूलकर सीमित हो जाता है, किन्तु पशु रूप में स्पष्ट सीमित अवस्था में होने पर भी शिव शुद्ध, पूर्ण बना रहता है। यह कहा जा सकता है कि शिव शुद्ध शिव है और पशु भूला हुआ शिव है। इस सीमित अथवा भूले हूए शिव को छत्तीस सृष्टि तत्वों की श्रृंखला में पुरुष कहा जाता है। पुरुष मूलतः पूर्ण होने के आज्ञान से युक्त है। सीमितता के कारण विभिन्न शरीर, प्राणादि के संयोग होने के कारण अनेक पुरुष प्रतीत होते हैं। पुरुष स्वयं द्वारा सम्पादित कर्मो के फलों का भोक्ता है तथा इसलिए बन्धन में है। सीमितता या बन्धन तब होता है, जब आत्मा अपने वास्तविक स्वरूप को भूल जाता है। बन्धन रूपी द्वैत – ज्ञान का प्रादुर्भाव अशुद्धताओं के कारण होता है, जिसे काश्मीर शैव दर्शन में 'मल' कहा गया है। आत्मा के साथ मल का संपर्क तब होता है जब आत्मा अशुद्ध सृष्टि के तत्त्वों में स्वयं को अभिव्यक्त करता है। काश्मीर शैव दर्शन में बन्धन के कारणस्वरूप मल के तीन प्रकार बताए गए हैं:–

1. आणव मल

पंचकंचुकों' से लिप्त होने पर

पचकंचुकों के प्रभाव से आत्मा की शक्तियाँ सीमित हो जाती हैं। इनके प्रभाव से आत्मा स्वयं को सीमित अनुभव करने लगता है तथा उसमें आसक्ति का प्रादुर्भाव हो जाता है। पंचकंचुकों के स्तर तक चेतना का संयोग शरीर आदि मायीय पदार्थो से नहीं रहता। अतः इस स्तर तक बन्धन मानसिक ही कहा जा सकता है। शरीर आदि से संयोग न होने के कारण आत्मा कर्म आदि संपादित नहीं करता। सीमित या संकुचित व्यक्तित्व का नाम आणव है। जैसे सागर लहर बनता है, तो लहर संकुचित व्यक्तित्व है, उसी प्रकार जब शिव पशु बनता है तो पशु सीमित व्यक्तित्व हो जाता है। इस अणुत्व का भाव आणव कहलाता है।

पशु अपने को अपूर्ण समझता है, न कि वस्तुतः अपूर्ण हो जाता है। इसीलिए आणव वस्तुतः अज्ञान या नासमझी है, यह कोई भौतिक परिवर्तन जैसा नहीं है।

2. मायीय मल

द्वैत–ज्ञान अर्थात् जगत् को अपने से भिन्न समझना मायीय मल है। यहाँ ध्यातव्य है कि जगत् को भिन्न देखना मल नहीं है, जगत् को भिन्न समझना मल है। इस द्वैत–ज्ञान के कारण ही पशु का कर्म उसका स्पन्द न होकर उसका ऐच्छिक कर्म हो जाता है। वह जगत् को अपने से भिन्न समझता है तथा इसके फलस्वरूप उसमें आसक्ति का प्रादुर्भाव हो जाता है। यह आसक्ति ही उसे कर्म करने के लिए प्रेरित करती है, जिससे पशु कार्ममल से भी संसिक्त होता जाता है। सामान्यतया मायीय तत्त्वों से युक्त होने पर तदुत्पन्न अशुद्धता को मायीय मल कहा जाता है।

3. कार्म मल

आणव मल के प्रभाव से आत्मा कर्म करने की ओर अभिमुख होता है तथा शरीर आदि मायीय पदार्थों के साथ संयोग होने पर कर्म करने लगता है। इस अवस्था में उत्पन्न अशुद्धता को कार्म मल कहा जाता है। कार्म मल करने की प्रवृत्ति आत्मा में आणव मल के प्रभाव से प्रादुर्भूत होती है।

सामान्यतया सभी भारतीय दर्शनों में चार्वाक को छोड़कर कर्म को मलरूप अथवा बन्धनस्वरूप माना गया है। कर्म को बन्धनस्वरूप मानने का कारण एक यह है कि इससे प्राणी कर्म नियम के बन्धन में पड़ जाता है, जिसके अनुसार वह जो भी कर्म करेगा उसका फल उसे अवश्य ही भोगना होगा। दूसरा कारण यह है कि कर्म से आत्मा के वास्तविक स्वरूप पर आवरण–सा पड़ जाता है।

इन मलों को अज्ञान रूप कहा जाता है जो जीव को आवेष्टित किए रहते हैं।

## मोक्ष

अपूर्ण ज्ञान अथवा आत्मा के वास्तविक स्वरूप से अनभिज्ञता बन्धन हैं तथा पूर्ण ज्ञान अथवा आत्मा के वास्तविक स्वरूप को जानना ही मोक्ष है। आत्मा अपने वास्तविक स्वरूप में सच्चिदानन्द रूप, असीम, सर्वज्ञ तथा सर्वशक्तिमान है, किन्तु बन्धन के कारण अथवा अपूर्ण ज्ञान के कारण उसे अपने वास्तविक स्वरूप की विस्मृति हो जाती है। फलतः वह अपने को असीम समझने लगता है। पुनः अपने वास्तविक स्वरूप मे स्थित होना अथवा अपनी वास्तविक पूर्ण शक्तियों को जानना काश्मीर शैव दर्शन में 'मोक्ष' कहा गया है, जिसका स्वभाव सम्यक् ज्ञान, शिवत्व का पूर्ण ज्ञान अथवा शिव की स्वातन्त्र्य शक्ति का पूर्ण परिज्ञान ही है। अभिनवगुप्त ने तन्त्रालोक में स्वरूप – प्रधान को ही मोक्ष कहा है।[1] ''स्वरूप–प्रधान'' का अर्थ है कि शिव के यथार्थ रूप, स्वातन्त्र्य शक्ति से सम्पन्न रूप की प्रतीति। इस स्वरूप–प्रथन की दशा में प्रमाता अपने को शरीर, मन, बुद्धि, प्राण से उत्तीर्ण शुद्ध प्रकाश–विमर्श रूप संवित् अनुभव करता है। इसीलिए ''परमार्थसार'' का यह मार्मिक कथन है कि मोक्ष का न कोई धाम है आर न कहीं अन्यत्र गमन होता है, प्रत्युत अज्ञान–ग्रन्थि का भेदन तथा स्वशक्ति का प्रकाशन ही मोक्ष कहलाता है।[2]

काश्मीर शैव दर्शन के अनुसार मोक्ष पूर्णता की स्थिति है। मोक्ष में आत्मा पूर्ण आनन्दस्वरूप स्वयं शिव हो जाता है। इस स्थिति में भेद ज्ञान अथव द्वैतज्ञान अभेद ज्ञान अथवा अद्वैत–ज्ञान मे परिणत हो जाता है। आत्मा यह जानने लगता है कि सारा विश्व उसका ही विभव है।[3]

अद्वैत – वेदान्त में मोक्ष की अवस्था में आत्मा से इतर समझी जाने वाली वस्तुओं का निषेध किया जाता है। आत्मा से भिन्न जगत् आदि को मिथ्या मान लिया जाता है। काश्मीर शैव दार्शनिक मुक्ति की अवस्था मे आत्मा से भिन्न समझी जाने वाली वस्तुओं का निषेध नही करते, प्रत्युत उन्हें अपने से अभिन्न समझना ही मोक्ष है। मोक्ष शक्तियों के पूर्ण प्रकाशन की स्थिति है। बद्धावस्था में आत्मा की शक्तियाँ सीमित हो जाती है। मुक्तावस्था शिवावस्था है, पूर्णाहं की स्थिति है। शिवावस्था में आत्मा स्वयं शिव हो जाता है।[4]

## उपाय

काश्मीर शैव दर्शन मे मोक्ष प्राप्ति के चार साधन बताये गए हैं। यह उपाय हैं– 1. अनुपाय 2. शाम्भवोपाय 3. शाक्तोपाय 4. आणवोपाय

इन उपायों द्वारा साधक क्रमिक रूप से मोक्ष की तरफ अग्रसर होता है। शिव सृष्टि–प्रक्रिया में अवतीर्ण होकर जब बद्ध रूप ग्रहण करता है तो वह (चित्) पहले आनन्द शक्ति को अभिव्यक्त करता है, फिर इच्छा शक्ति तथा उसके बाद ज्ञान शक्ति और क्रिया शक्ति को अभिव्यक्त करता है, किन्तु अपूर्णावस्था से पूर्णावस्था की ओर अतिक्रमण करने में वह पहले क्रिया शक्ति को, फिर ज्ञान शक्ति को तथा उसके बाद इच्छा शक्ति को और अन्त में आनन्द शक्ति के पूर्णरूपेण प्राकशित हो जाने पर वह पुनः शिव–चित् के रूप में प्रकाशमान

हो जाता है। मोक्ष प्राप्ति के ये चार उपाय इसी क्रम की ओर संकेत हैं। आणवोपाय क्रिया शक्ति को प्रकाशित करता है, शाक्तोपाय ज्ञान शक्ति को प्रकाशित करता है, शाम्भवोपाय इच्छा शक्ति को प्रकाशित करता है तथा अनुपाय आनन्द शक्ति को प्रकाशित करता है।

काश्मीर शैव दर्शन में साधना के विभिन्न क्रमिक स्तरों के रूप में इन चार उपायों को बताया गया है। बन्धन अथवा मल की दृष्टि से विचार करने पर भी साधनाओं का स्तर–भेद आवश्यक प्रतीत होता है। बन्धन शारीरिक, मानसिक और आध्यात्मिक है। शारीरिक बन्धन के लिए आणवोपाय तथा मानसिक बन्धन के लिए शाम्भवोपाय बताया गया है।

### 1. अनुपाय

काश्मीर शैव दर्शन में सर्वोत्कृष्ट साधकों के लिए अनुपाय का निर्देश है। इससे तात्पर्य है – सहजोपाय। इसीलिए इसको आनन्दोपाय अथवा अनुत्तरोपाय भी कहते हैं। सिद्धगुरु अथवा स्वयं शिव के अनुग्रह, शक्तिपात, संस्पर्श अथवा दर्शनादि मात्र से योग्य साधक को अपने शिवरूप का ज्ञान हो जाता है। अतः इसमें आनन्द शक्ति का प्राधान्य रहता है।

### 2. शाम्भवोपाय

शाम्भवोपाय अथवा इच्छोपाय द्वारा इच्छाशक्ति के प्रयोग से आत्मानुभूति के लिए प्रयास किया जाता है। साधना के इस स्तर पर इच्छाशक्ति का अन्य शक्तियों पर प्राधान्य होता है। इस स्तर पर साधना का आध्यात्मिक स्तर है जहाँ अशुद्ध अहं का समर्पण किया जाता है तथा ''सर्वाहं–भाव'' का अभ्यास किया जाता है।[5] मालिनीविजय तंत्र के अनुसार निर्विकल्पक भाव से स्वात्मस्थिति द्वारा होने वाला समावेश शाम्भव समावेश कहलाता है।

### 3. शाक्तोपाय

शाक्तोपाय अथवा ज्ञानोपाय क्रियोपाय से उच्चतर मार्ग है। इस मार्ग मे साधक द्वैत – ज्ञान से अद्वैत ज्ञान की ओर अग्रसर होने का प्रयास करता है।[6] इस प्रयास में साधक आत्मज्ञान के लिए ''आत्मा ही सब कुछ है'' का अभ्यास करता है। इस ज्ञान के बार–बार के अभ्यास द्वारा साधक विकल्पों पर नियन्त्रण पा लेता है तथा उसका अद्वैत – ज्ञान दृढ़तर हो जाता है। यहाँ ज्ञान का ही प्राधान्य होने से इस मार्ग को ज्ञानोपाय कहते हैं। इस शैवी साधना मे बिना किसी उच्चारादि माध्यम से शुद्ध चित्त द्वारा परमतत्व का चिन्तिन किया जाता है। मालिनीविजय के अनुसार इस प्रकार से होने वाला समावेश शाक्त समावेश कहा जाता है।

### 4. आणवोपाय

आणवोपाय अथवा क्रियोपाय वह मार्ग है, जिसमें साधना के बाह्य रूपों का प्रयोग आत्मानुभूति के लिए किया जाता है।[7]

उपासना के बाह्य रूप अथवा स्थूल रूप का प्रयोग इस मार्ग में किया जाता है। इस मार्ग के मुख्य कार्य मूर्तिपूजा तथा मन्त्र का जप, पाठ, तीर्थाटन, योग इत्यादि हैं। मन्त्रों के जप को इस मार्ग में विशेष स्थान प्रदान किया गया है। यह मार्ग साधना पथ का प्रथम चरण है। विषयों से प्रभावित व्यक्ति इस मार्ग की तरफ चलते हैं। क्रिया प्रधान होने से इसे कर्म योग कहा जाता है। इस मार्ग को क्रियोपाय कहने का कारण यह भी है कि यह तद्विद्या स्तर की साधना है जो क्रियाशक्ति की अभिव्यक्ति का स्तर है। मालिनी विजयवार्तिक के अनुसार उच्चार, करण, ध्यान, वर्ण और स्थान प्रकल्पना की विधि से होने वाला समावेश आणव समावेश कहलाता है।

कर्म, भक्ति तथा ज्ञान की दृष्टि से आणवोपाय कर्म मार्ग अथवा कर्म योग है, शाक्तोपाय ज्ञान मार्ग है तथा शाम्भवोपाय भक्ति मार्ग है। योग की दृष्टि से आणवोपाय हठयोग है, शाक्तोपाय राजयोग है तथा शाम्भवोपाय आध्यात्मयोग है। आणवोपाय को हठयोग इसलिए कहा जाता है कि इसमें योग की बाह्य शारीरिक क्रियाएं यथा यम, नियम, आसन, प्राणायाम आदि की जाती हैं। शाक्तोपाय राजयोग है कि इसमें योग की मानसिक क्रियाएं ध्यान, मनन भावना, मन्त्र आदि का अभ्यास किया जाता है तथा शाम्भवोपाय को अध्यात्म योग इसलिए कहा जाता है कि इसमें योग की आध्यात्मिक साधनाएं यथा समाधि द्वारा पूर्णाहं द्वारा पूर्णाहं से एकाकार हो जाता है।

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1. मोक्ष हि नाम नैवान्यः स्वरूपप्रथनं हि सः।–तं० आ० पृ० 192
2. मोक्षस्य नैव किंचिद धामास्ति न चापि गमनन्यत्र।
   अज्ञान–ग्रन्थि–भिदा स्वशक्त्यभिव्यक्तता मोक्षः ।। –प० सा०, श्लो० 60
3. ''स्वशक्तिप्रचयतेऽस्य विश्वम्'' ।–शि० सू०, श्लो० 3/30
4. शिवतुल्यो जायते'' – शि० सू० 3/25
5. निर्विकल्पे परामर्शे शाम्भवोपायनामनि । तं० आ० 3/274
6. भूयो भूयो विकल्पाशनिश्चयक्रमचर्चनात्।
   यत्परामर्शमश्येति ज्ञानोपायं तु तद्विदुः
7. अणुर्नाम स्फुटो भेदस्तदुपाय इहाणवः।
   विकल्पनिश्चयात्मेव पर्यन्तेनिर्विकल्पकः ।। तं० आ० 1/221

# आध्यात्मिक अनुशासन

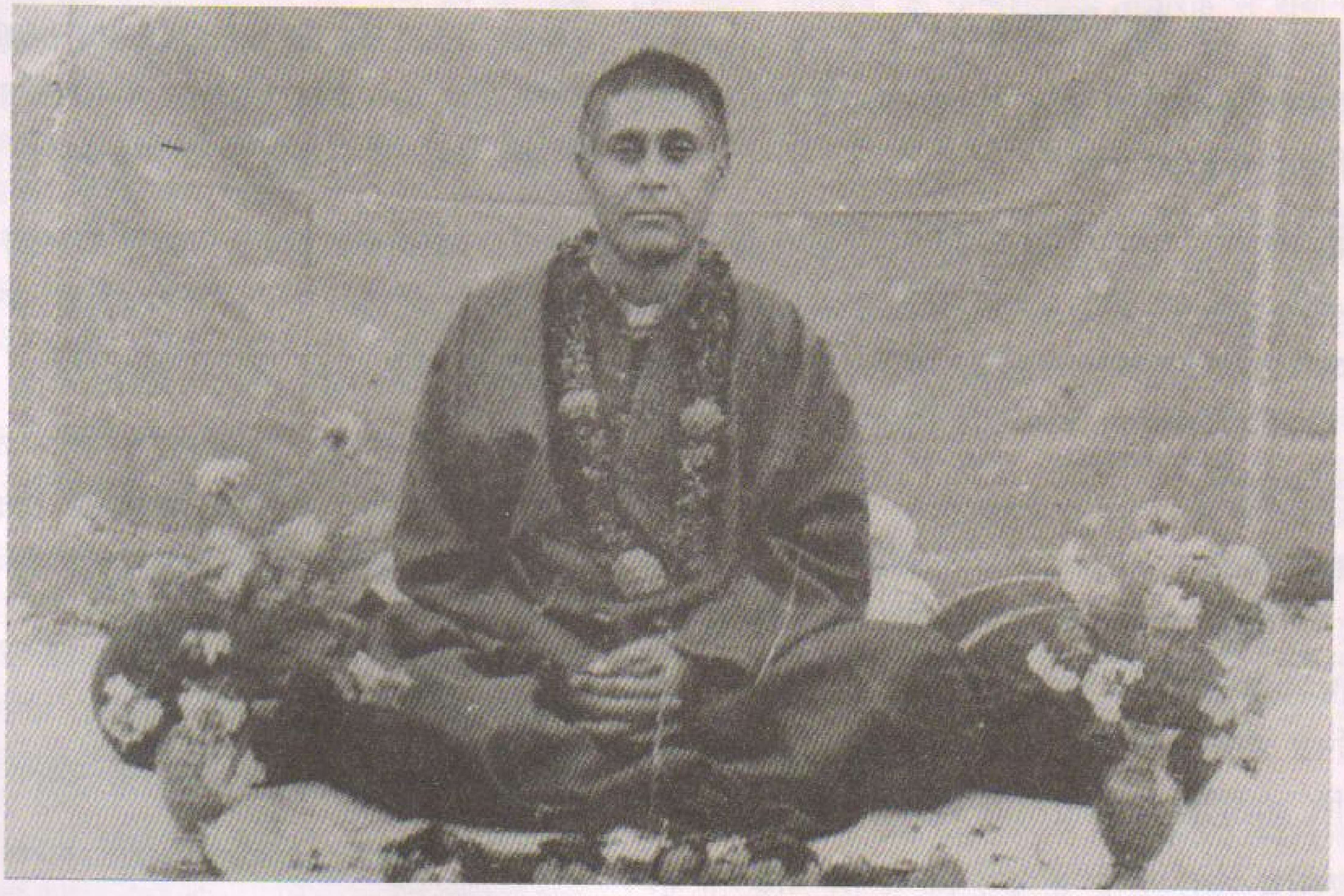
## ग्वडन्युक व्याख्यान

(अप्रैल 27,1980)

### यम तु नियम

(पातञ्जलि योग दर्शन)

**ईश्वरस्वरूप स्वामी लक्ष्मण जुवन ओस्य 1980 से मंज़ आध्यात्मिक अनुशासनस प्यठ सथ व्याख्यान कोशिर्य पाठ्य दित्यमत्य। तिहिदंय भक्त त ज़ान्यमत्य त मान्यमत्य व्यदवान स्व० जानकीनाथ कौल कमलन आस्य यिम व्याख्यान लीखिथ थव्यमत्य। यिहंदी सुपुत्र स्व० अनुपम कौलन कोर यिमन हुंद संकलन युस ज़न ईश्वर आश्रम ट्रस्टन 1993स मंज़ किताबि रूपस मंज़ छपोव। यिम व्याख्यान छि अस्य यछान वारि-वारि मालिनी हंद्यन परनवाल्यन ताम्य ति वातनावन्य । अमी किन्य छि अस्य येमी अंक प्यठ मालिनी हंदि कोशिरि भागुक शुभारंभ करान ।**



पनुन पान पर्ज़नावुन खातर गछ़ि प्रथ अकिस मनुष्यस वुधूग करुन। जीवात्मा येलि परमात्माहस ज़ानि तु तमिस पूर पाठिय पछानिथ तिय बनि, सुय गव यूग।

पतञ्जलि भगवानन छि यूगक्य आठ अंग अवय खातर यूग-सूत्रस मंज़ वनिमत्य। कशीरि हंदिस शैव-दर्शनस मंज़ ति छि यिम स्यठा मान्य। मगर ग्वडनक्यन द्वन अंगन हुन्द गछ़ि ग्वडय आसुन अभ्यास कोरमुत। तिम छि यम त नियम। सानिस शैव-दर्शनस मंज़ छि अव पत आसन प्यठ यूगक्य अंग मान्यमत्य। यम तु नियम गयि बाह्यचर्या अथवा न्येबर्युम तमीज़। योत ताम न न्येबर्युम तमीज़ आसि तोत ताम कति वाति अन्दरिम्यन ज़ाव्यजारन :-

"नित्योदिता पराशक्तिर्यद्यप्येषा तथापि च ।
बाह्यचर्या विहीनस्य दुर्लभा कौलिकी स्थिति :"।।

परा-संवित् शक्ति छे नित्य उद्यतय, नित्य शुद्ध त निर्लेप। मगर युस मनुष्य बाह्यचर्यायि रोस्त आसि तमिस यि परम स्वखच थ्यत बनन्य छे दुर्लभ।

योत ताम न साधकन न्येबरयुम तमीज़ पूर पाठय लोभमुत आसि तोत ताम छि तमिस भ्रान्ति त शंकायि हंज़ रज़ यथ संसारकिस जेलखानस मज़ ज़्यादय-ज़्यादय गंडिथ थवान।

तथाहि शंका मालिन्यं ग्लानि संकोच इत्यदः।
संसारकारागारान्तः स्थूलस्थूणाघटायते।।

(तन्त्रालोक 12/20-21)

आणव मल रूप अज्ञान गव मल। सुय छे शंका यानी शंख पाद करान। तमि सत्य छु ब्रोंठ निर्मलतायि कुन पकनुक उत्साह घटान त नफरतय बडान। पानय आव देहाद्यकन मंज़ गंडन युनुय – रूप संकूच त गछ़ान छु मनुष्य बोन बोनय। यिथ पाठिय छु मनुष्य यथ संसारकिस जेलखानस मंज अज्ञानकिस टिकिलिस सत्य ज़्यादय गंडन यिवान।'

लेहज़ा गछ़ि गुरु–प्रसाद लभन खातर ब्राह्मचर्या अर्थात तमीज़ या एटिकेट हासिल करनुक ग्वडय प्रयत्न करुन। नत यमिस प्यठ गुरु क्रूध करि तमिस छि तिरोहित वनान।

**गुरु हि कुपितो यस्य**

**स तिरोहितेत्युच्यते।।**

हितकार करन निश छु तमिस इनकार यिवान करन । अवय छि वेनिमत्य पांछ़ यम पालन्यः–

(i) **अहिंसा**–मन, वाणी तु शरीर किन्य गछ़ि न कांसि ति द्वख द्युन। बेयि सुन्द दूष गछ़ि न वनुन गछ़ि करन्य। कूशिश गछ़ि करन्य ज़ि कांसि हंदिस दूषस कुन गछ़ि न वुछुन। सु तुहुन्द आदर्श वुछिथ गछ़ि पानय समयस प्यठ ठीक। अमि सत्य छु कालान्तरस मंज शत्रु ति मित्र बनान।

(ii) **सत्य**–कपट त दोखच भावना त्राविथ गछ़ि व्यवहार करुन। टोठ त मोधुर पोज़ गछ़ि वनुन। अथ मंज गछ़ि न कुनि कसमुक त्रोष या कठोर शब्द वनुन येमि सत्य बोजन वालिस मन दुखि। सार्यनय सत्य गछ़ि मित्र भावना थवुन्य। युथ सत्यवादी योदवय कांसि आशीर्वाद दियि सु गछ़ि तमिस पोज़ त प्रखट्यस।

(iii) **अस्तेय**–मन, वाणी त कर्म किन्य ति गछ़ि न कुनि कसमच चूर करन्य। यि ति गछ़ि न सोंचुन ज़ि वुछत हुमिस क्वस नफीस गरि हना छि। यि गछ़ म्ये। यि सोंचन सतिय छु चूरि हुन्द पाप चोमरान। युस न चूर या लालच करि सु छु सदा प्रसन्न रोज़ान।

(iv) **ब्राह्मचर्य**–मन, वाणी त कर्म किन्य गछ़ि चरित्रवान रोज़ुन। शास्त्र नियमन मुताबिक विवाहित जीवन बितावन वोल गृहस्थी ति छु ब्रह्मचर्युक पालन हयकान करिथ। परब्रह्म संज़न शक्तियन हुन्द साक्षात्कार करन खातर साधनायि मंज़ लगुन ति गव ब्रह्मचर्य पालन करुन। अमिस छि अपूर्व शक्ति यिवान त कांह ति साधारण मनुष्य छु न अमिस सत्य बराबरी हयकान करिथ।

(V) **अपरिग्रह** – ख्वदगर्ज़ी खातर या ममतायि किन्य धन, सम्पत्ति या भोग – सामग्री हुन्द न सोम्बरावुन गव अपरिग्रह। आवश्यकतायि खोत ज़्याद चीज़ गछ़न न पानस निश थवन्य। अमि सत्य छे यूंगियस ज़न्मन हंज़ सारय कथ पानय मोलूम सपदान।

बेयि गछ़ि यिमन पांचन नियमन हुन्द ति पालन ठीक पाठय करुन–

(i) **शौच**– पलव–पोशाक त ख्यन–च्यन गछ़न साफ त शुद्ध आसुन्य। अन्दरिम सफाई गयि शुद्ध व्यच़ार त मित्र भावना थवन्य। राग त द्वेष छि मल। यिम गछ़न त्राविथ व्यतस्तायि मंज़ छ़नन्य युथ ज़न ईरय गछ़न त वापस यिन न। शौच सत्य छि शरीरस प्यठ पवित्र–बुद्धि त वैराग्य बडान।

(ii) **सन्तोष**–प्रारब्धस प्यठ पूर विश्वास थविथ गछ़ि न कुनि कसमच तृष्णा करन्य। अमि सत्य छु अनन्त स्वख मेलान। वुद्यूगशील गछ़ि रांज़ुन मगर तृष्णा–पूर्वक न ज़ांह ति।

(iii) **तप**–पनन्यव हालातव त पननि काबिलियत मुताबिक गछ़ि पननि धर्मुक पालन करान रोज़ुन योदवय कष्ट ति सहन्य प्यन। अमि सत्य छि अन्तः करण शुद्ध गछ़ान।

(iv) **स्वाध्याय**–वेद, शास्त्रन हुन्द अभ्यास, ऊँकार तु गायत्री मन्त्रुक ज़प त प्राणायाम बेयि पननिस पानस वुछान रोज़न गव स्वाध्याय करुन। अमि सत्य छु इष्ट–देवता सुन्द दर्शन सपदान।

(v) **ईश्वर प्रणिधान**–ईश्वरस शरण रूज़िथय गछ़ि तमि संज़ि आज्ञायि हुन्द पालन करान रोज़ुन। अमि सत्य छु विघ्नन नाश गछ़ान त ईश्वर चिन्तनस मंज़ छे सिद्धि मेलान ज़रूर।

लेहजा योत ताम न तोह्य पानवन्य सार्यनय सत्य मित्रभाव थविव, पोंज़ वनिव, दोष दर्शन त्राविव, लोभ लालच करिव दूर, शास्त्र मुताबिक ज़िन्दगी गुजारन्य हेछ़िव तोत ताम क्याह फायिद छु परन सत्य। विचार गछ़न शुद्ध आसन्य। प्रारब्धस प्यठ पछ़ थविथ गछ़ि तृष्णा त्रावन्य, सहनशीलता गछ़ि बडावुन्य, कर्तव्यन गछ़ि बुछान रोज़ुन त बेयि गछ़ि सोरुय ईश्वरस पुशुरावुन। त्येलि वुछ्यतव क्युथ सुन्दर जीवन बनि। सारिनय बनि कल्याण।

# BIRTH CENTENARY CELEBRATIONS
## Programmes : June 2006 - May 2007

### Ishwar Ashram, Ishber, Srinagar

1. 4 June, 2006 - Jyeshtha Ashtami:
   Putting up a stall at Kshir Bhavani Shrine,Tulmul to serve aromatic Kashmiri tea with *loochis* and fried potatoes to pilgrims. Serving the Divine Mother by serving Her devotees for the full day from 8 a.m. to 6 p.m.
2. 10 July, 2006 - Hāra Tsodah (Ashadh Chaturdashi):
   Putting up a stall at Jwala Devi Shrine, Khrew. Distribution of packets of *halwa* and *puri* amongs pilgrims.
3. 11 July, 2006
   Guru Purnima. Homage to Gurudev.
4. 9 August, 2006
   Shravan Purnima (Raksha Bandhan). Highlights:
   (1) Shiva Pooja in the morning.
   (2) Flag hoisting at noon.
5. 15 August, 2006
   Shri Krishna Janmāshtami : Mass recitation of the Bhagvad Gita with short intervals. Snacks and cold drinks to be served during the intervals.
6. 10 September, 2006
   Swamiji's Mahasamadhi. Jag to be performed as usual.
7. 12-13 September, 2006
   Two days' retreat for Ashram inmates and devotees on the Dal Lake.
8. 23-24 September, 2006
   Seminar on Kashmir Shaivism. Venue: Centaur Hotel.
9. 15 April, 2007
   Swamiji's birthday. Highlights : Havan and Special Pooja.
10. 9 May, 2007
    'Varsh' Pooja. Conclusion of Birth Centenary celebrations.

### Ishwar Bhavan, Jammu

1. 11 July, 2006
   Guru Purnima. Homage to Gurudev.
2. 9 August, 2006
   Shrāvan Purima (Raksha Bandhan). Highlights :
   (1) Shiva Pooja in the morning.
   (2) Flag hoisting at noon.
3. 15 August, 2006
   Shri Krishna Janamashtami : Mass recetation of the Bhagvad Gita with short intervals. Snacks and cold drinks to be served during the intervals.
4. 10 September, 2006
   Swamiji's Mahasamadhi Day. Jag to be performed as usual.
5. February, 2007
   Seminar on Kashmir Shaivism. Venue and exact date to be decided later.
6. 15 April, 2007
   Swamiji's birthday. Highlights : Havan and Special Pooja.
7. 9 May, 2007
   'Varsh' Pooja. Conclusion of Birth Centenary celebrations.

### Ishwar Ashram, Kendra, Delhi

1. 11 July, 2006
   Guru Purnima. Homage to Gurudev.
2. 9 August, 2006
   Shravan Purnima (Raksha Bandhan) Highlights :
   (1) Pooja in the morning.
   (2) Flag hoisting at noon.
3. 15 August, 2006
   Shri Krishna Janmashtami : Mass recitation of the Bhagvad Gita with short intervals. Snacks and cold drinks to be served during the intervals.
4. 10 September, 2006
   Swamiji's Mahasamadhi Day. Jag to be performed as usual.
5. 28 - 29 October, 2006
   Seminar on Kashmir Shaivism. Venue : Main Auditiorium, Sai International Centre, Lodhi, Road, New Delhi-Time : 9.30 a.m. - 6 p.m.
6. 15 April, 2007
   Swamiji's birthday. Highlights : (1) Guru Pooja (2) Birthday Pooja (3) *Prasad vitran* followed by Bhajans.
7. 9 May, 2007
   'Varsh'Pooja, Conclusion of Birth Centenary celebrations.

### Universal Shaiva Fellowship, California, USA

1. 9 August, 2006
   Shravan Purnima. Highlights :
   (1) Shiva Pooja in the morning
   (2) Flag hoisting at noon.

2. 10 September, 2006
   Swamiji's Mahasamadhi Day : Jag to be performed.
3. 10- 16 September, 2006
   Mahayajna and week's retreat.
4. 15 April, 2007
   Swamiji's birthday. Highlights: Havan and special Pooja.
5. 9 May, 2007
   'Varsh' Pooja. Highlights : Conclusion of the Birthday celebrations and retreat.

More programmes are being planned at all the centres. Details are being finalized and will be soon announced.

# SEMINARS ON KASHMIR SHAIVISM

**International Seminar on Kashmir** will be held on **23rd and 24th September, 2006 at Hotel Centeur, Srinagar.** Renowned scholars from within the country and abroad will make their presentations You are cordially invited to participate. Please intimate your programme well in advance to enable arrangements being made for your stay and local transport.

**International Seminar on Kashmir Shavism** will be held on **28th and 29th October, 2006** at Main Auditorium, **Sai International Centre**, Pragati Vihar, Lodhi Road, New Delhi. Eminent scholars from India and abroad will make their presentations. You are cordially requested to participate. Please register your name in advance to facilitate allotment of seats.

The topics suggested to the scholars are :

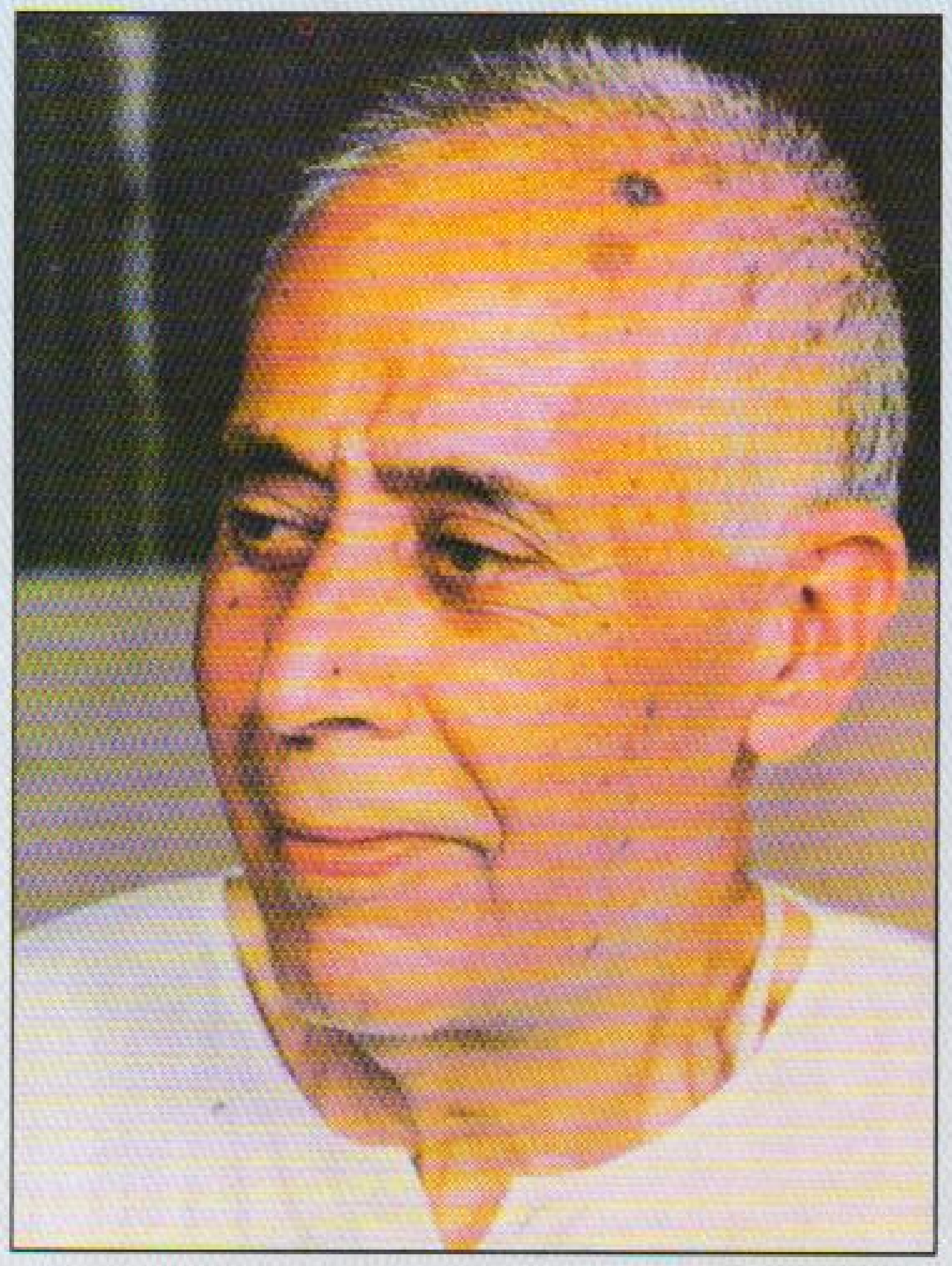
1) *Homage to Ishwar Swaroop Swami Lakshmanjoo as the Greatest Exponent of Kashmir Shaivism in all its Aspects.*
2) *Swami Lakshmanjoo: His Life and Teachings.*
3) *Swami Lakshmanjoo as a Scholar : His Brilliant Expositions on Important Kashmir Shaiva Texts.*
4) *History of Kashmir Shaivism.*
5) *The Basic Concepts of Kashmir Shaivism/ The Central Philosophy of Kashmir Shaivism/ Fundamentals of the Non-dualist Shaiva System of Kashmir.*
6) *The Krama School of Kashmir Shaivism : Analysis of its Doctrines and Practices/ The Kaula School of Kashmir Shaivism : Analysis of its Doctrines and Practices/ The Trika School of Kashmir Shaivism : Analysis of its Doctrines and Practices.*
7) *The Doctrine of Spanda.*
8) *Pratyabhijna as the Key Philosophy of Kashmir Shaivism.*
9) *Vasugupta's Shiva Sutra and the Revival of Kashmir Shaiva System.*
10) *Somanand and His Shivadrishti.*
11) *Abhinavagupta as the Greatest Interpreter of Kashmir Shaiva Philosophy and Practice.*
12) *Malini and Matrika : The Philosophy of Language/ the Philosophy of Word and Meaning in Kashmir Shaivism.*
13) *Abhinavagupta's Aesthetics and Kashmir Shaiva Philosophy.*
14) *The Concept of 'Maya' in Kashmir Shaiva Philosophy.*
15) *Abhinavagupta and the Development of Trika Shaivism of Kashmir.*
16) *The Shaiva and Shakti Relationship in Kashmir Shaivism.*
17) *The Absolute in Kashmir Pratyabhijna Philosophy.*
18) *Consciousness; the Key Concept of Kashmir Shaaivism.*
19) *Devotional Shaivism : Utpaldeva and Bhatta Narayana/ Lal Ded as a Representative of Devotionalism in Kashmir Shaivism.*
20) *Shakti Chakra or the Wheel of Energies in Krama Shaivism.*
21) *The Concept of Twelve Kalis.*
22) *The Concept of Svatantrya or Svatantryaavada.*
23) *The Theory of Appearnces or Abhasvada.*
24) *Upayas or Aspects of Kashmir Shaiva Praxis.*
25) *Moksha or the Concept of Liberation as Propounded by Abhinavagupta/ Bondage and Liberation in Kashmir Shaiva Thought.*
26) *The Doctrine of Shaktipata or Divine Grace.*
27) *The Importance of Vijnana Bhairava in Kashmir Shaivism.*
28) *Utpaldeva and his Shivastotravali.*
29) *Kshemaraja and other Commentators of Kashmir Shaiva Texts.*
30) *Any other relevant topic related to Kashmir Shaivism.*

**Jai Gurdev!**

R.K. Sadhu
Convenor, Celebrations Committee (Central)

# ISHWAR ASHRAM TRUST

(Founded by Shri Ishwar Swaroop Swami Lakshmanjoo Maharaj)



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The Mahayajna on the occasion of **15th Nirvana Jayanti** of our revered Gurdev, **Shri Ishwar Swaroop Swami Lakshmanjoo Maharaj,** will be performed on Sunday, **10th Sept. 2006.** The Trust has made arrangements to celebrate this auspicious day simultaneously at its Srinagar, Jammu and Delhi Ashrams.

## Programme:

**Mahayajna** : 7 A.M. to 5. P.M. **Prasad Vitran** : 5.30 P.M. onwards.
You are cordially invited to participate in the function along with the members of your family, relatives and friends, and partake in the blessings.

We are currently celebrating the Centenary Year of our Gurudev (4/2006 to 5/2007). For all programmes connected with the centenary celebrations, please contact any of the Kendras.

**Jai Gurudev!**

I.K. Raina
(Secretary / Trustee)

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